HELPS
TO
UNDERSTAND,
AND
IMPROVE,
THE
HOLY SCRIPTURES,

For our ſpirituall Profit, Comfort, and Stability.

Viz. Scripture { Propheſies. Promiſes. Precepts. Threatnings.

By ROBERT PERROT Minister of Gods word

Imprimatur, *Joseph Caryl*, *Edmond Calamy*.

For whatsoever things were written afore time, were written for our learning, that we through patience and comfort of the Scriptures might have hope, Rom. 15. 4.

For ever O Lord thy word is setled in Heaven, Psal. 119. 89.

Καὶ ἔχομεν βεβαιότερον τὸν προφητικὸν λόγον &c.

2 Pet. 1. 19.

LONDON,

Printed, for *John Hancock*, to be sold at the first Shop in *Popes-head* Alley, next to *Cornhill*, 1658.

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TO

The truly PIOUS and Worthily Honoured Lady, the Lady *Elizabeth Alſton*, wife of the Right Worſhipfull Sir *Thomas Alſton*, Baronet, Grace, Mercy, and Peace.

MADAM,

THoſe many and great Obligations, wherein I ſtand ingaged to your Ladiſhip, for thoſe many Favours, and Reſpects, vouchſafed to me, ſince the happineſs of my firſt acquaintance with you, have made me very ſtudious, of taking all occaſions, whereby I might teſtifie my ſenſibleneſs thereof; and well knowing, there was nothing, in which I could do it

more acceptably, than in the tender of that, which might any wayes contribute to your Ladiſhips ſpiritual advantage, I have made bold, to adventure to make tenders of this (what it is) to your Ladiſhip. Truly Madam, *I know not to give flattering titles to any, in ſo doing, my Maker would ſoon take me away*: But this I muſt needs acknowledge, to Gods glory, and your Ladiſhips own encouragement, yea, and for the happy imitation of others of your Ladiſhips Rank, that my ſelf, and all that know you, have much cauſe to bleſs God upon every remembrance of you, when we conſider your exemplary piety, adorned with ſuch remarkable humility; * your ſo ſingular preti-

* *Magna & rara virtus eſt, ut magna licet operantem, magnum te neſcias, & manifeſtam omnibus, tuam, tibi, ſolum latere Sanctitatem. Mirabilem te apparere, & contemptibilem te reputare, hoc ego ipſis virtutibus mirabilius judico.* Bernard.

neſs

ouſneſs of ſpirit, and yet being withall ſo poor in ſpirit; your ſteelineſs as to the truth, and yet tenderneſs both to, and for ſin; your great care, and unwearied pains to promote Religion in your Family, yea, and in the place where you live, having a heart to bewail, what according to your Ladiſhips earneſt deſire you cannot ſee reclaimed, nd to mourn for what to your adiſhips great grief you cannot ee amended; your countenaning, and ſo much encouraging od's ſo much deſpiſed Miniry, in theſe laſt & worſt daies; od is not unrighteous to forget our work, and labour of love, hich herein you have ſhewed, nd made manifeſt towards his ame. Bleſſed be God for your ve of, firm ſtedfaſtneſs to, and al for his truth, &againſt what-

ever is oppoſite thereunto, in theſe times wherein ſo many have left their firſt love, and are fallen from their ſtedfaſtneſs, being like Children, toſſed to and fro, and carried about with every wind of doctrine: But bleſſed be God, who hath kept you firm; the Lord confirm and eſtabliſh you ſtill unto the end. Madam, I have the rather Dedicated what here followes unto your Ladiſhip, becauſe it is that which indeed does ſo much, and ſo many wayes, make for your Ladiſhips comfort, and encouragement: for *if the Scripture cannot be broken* (as indeed it cannot) then your Ladiſhip *hath choſen that good part, that ſhall not be taken away*, having choſen that part of which the Scripture ſo affirms; And if the Scripture cannot be broken, then your La-

Ladiſhip is indeed bleſſed, being among thoſe, whom the Scripture pronounceth bleſſed; then doth your Ladiſhip lean on a firm and ſtrong prop, having made that word which cannot be broken your ſtay; then what infinite cauſe hath your Ladiſhip to bleſs God, that through grace, you ſhould have hopes, upon good grounds, of entrance into the Kingdom of heaven, the Scripture that cannot be broken affirming, that *a rich man ſhall hardly enter into the Kingdom of heaven*; and the Scripture elſewhere, thus ſpeaking, *you ſee your calling brethren, how that not many noble are called*, 1 Cor. 1. 26. *And hath not God choſen the poor of this world, Rich in Faith, and Heirs of the Kingdom?* James 2. 5. the poor of this world.

And yet that your Ladiſhip ſhould

ſhould enter into the Kingdom of heaven, when ſuch of your Ladiſhips Rank, do ſo hardly enter, hardlier than others, as the Scripture which cannot be broken, doth affirm, ſuch having greater temptations, and hinderances than others *, though greater Obligations to God, and that though not many noble are called, yet that your Ladiſhip ſhould make one; * and that though the poor of this world are ſuch, as God uſually, and for the moſt part hath choſen rich in Faith, and Heirs of the Kingdom, yet that the Lord ſhould chooſe you though rich in the world, to be rich in Faith too, and an Heir of the Kingdom; and that, that happy conjunction, wch is ſo deſirable, but

* *Plenitudo & abundantia temporalium, oblivionem, & inopiam facit æternorum.* Bernard.

* That though *orta è magnis*, yet *una è paucis.*

but ſo exceeding rare, ſhould yet unite in your Ladiſhip, that grace, and place, ſhould meet together; and godlineſs, and greatneſs, ſhould kiſs each other: Truly this Madam, is the Lords wonderful, and gratious doing, and ſhould be marvellous in your eyes, it ſhould be matter of praiſe, and admiration, continually here; and it will be ſo to all eternity hereafter, and all little enough. In a word, if the Scripture cannot be broken, O what a River of conſolation doth hence then flow to your Ladiſhip, the ſtreams whereof, I hope ſhall much make glad your heart! But I ſhall not longer at preſent detein your Ladiſhip, but humbly refer you to that which followes, which that it may contribute to your Ladiſhips comfort, and ſpiritual

tual benefit, as also to the be-
nefit of others, yea of all who
shall read it, is, and shall be the
Prayer of him, who is

MADAM,

Your Ladiships humble
and much obliged
Servant in the Lord

ROBERT PERROT

TO

TO The CHRISTIAN READER.

Reader,

THou maiſt probably wonder, as I do my ſelf, that in theſe dayes, wherein ſuch throngs of Books ſtill daily come forth, ſome of which, indeed, are of ſo great and ſingular worth, though others do (but as it were) weary, and oppreſe the Preſs, that I, if thou knoweſt any thing of me, of what I know very much my ſelf, namely of my own unworthineſs, that I after ſo many already come, and ſtill daily comming forth, ſhould appear amongſt them; truly there were ſeveral

veral things, that long retarded what I have been at length prevailed with to do, as the multitude of Books, that still daily come forth, * the tediousnes's of transcribing what I had Preacht, the brand of Ambition to be in Print (which together with Avarice) is that which hath (it is to be feared) set too too many a work in this scribling age*, the being silent of so many others far better able to write, yea, and the well knowing what censures and calumnies not only my self, but better far deserving than my self, should in these dayes be lyable to, that should thus adventure. Truly, these and the like considerations did for some time, and had well nigh altogether impeded, and deteined this work in the very Birth; but whether the forbearing upon these, or the like considerations, could countervail the losse of that good, and benefit, which, through the blessing of God, souls might gain by what is done, I shall leave to others to judge. And onely give thee some account of the grounds, and reasons, of what I have at present undertook.

* *Quis leget hæc? min' tu istud ais? Nemo hercule nemo, Aut duo vel nemo, &c.* Persius Sat. 1.

* *Quis expedivit Psittaco suum χαῖρε? &c. Idem in prologo ad satyras.*

First,

First, One was the rarity of the Subject, especially in such a practical way, as is here held forth. Indeed in viewing of several Authors, among all I have yet seen, or met with, I have not met with any that do write, ex professo, *of this subject; and this rarity is not only observed by my self, but hath likewise been acknowledged to me by others.* 1.

A second, was the usefulness of the subject; and that as to the Scripture, that Book of Books, (which it is well if the great multitude of other Books, doth not occasion too too much to be neglected, and laid aside in these dayes) I say the usefulness of the subject, and that as to the Scripture, which indeed is very great; for what of the Scripture is here held forth out of this one Scripture, I hope will help much to profit more by all Scripture. O did we but believe this, were our hearts indeed but thorowly perswaded of this, and did we but walk daily in the sense, and consideration of this, that the Scripture cannot be broken, how much more should we profit by 2.

the

the Scripture than we do? how would threatnings more awe us, promiſes, and prophecies more chear us? & in a word all Scripture more advantage us?

3 *A third was, the acceptance this ſubject found in the preaching thereof, and that not only in the Countrey, but occaſionally in the City: but of that I ſhall forbear to ſpeak further.*

4 *And laſtly, I might further adde the requeſts I have had from ſome, who were altogether unknown to my ſelf, that I would oft preach of this Subject; which deſires, I doubt not, proceeded, not only from what uſe and advantage they found it to be of as to themſelves, but likewiſe from the ſenſe of what uſe and benefit it might be unto others: but not being capable of preaching it to many, nor to thoſe I do, of much thereof, what I could nov do that way, I mean by preaching, I was willing at length ſhould be ſupplied by Printing. And this account I thought good to give, of what I have done; and if this will not ſatisfie, as I ſuppoſe, ſcarce any thing will ſome in this carping age, I ſhall ſay no more, but only deſire*

ſire firſt to read, and then judge; and my ſouls deſire, and Prayer to God, ſhall be this, that all who ſhall read what is here written, may find that profit by it, that others have done in its preaching, and that inſtead of carping at it, or cavilling againſt it, they may have cauſe for ever to bleſs God for it, and ſo I reſt,

Thine and the Churches
to ſerve in the things
of the Goſpel.

ROBERT PERROT.

The Contents of the enſuing Treatiſe of the Scriptures impoſſibillity of being broken.

THe occaſion of this diſcourſe upon theſe words.

The coherence ſcope and explication of the words themſelves.

The Doctrine, the Scripture cannot be broken.

The proof of the point.

1. *By Scripture.*
2. *By reaſon; the Scripture cannot be broken.*
   1. *Becauſe all Scripture is given by divine inſpiration.*
   2. *Becauſe it is the Scripture of that God, who is a God of*

truth, and faithfulneſs, and cannot lye.

3. Of that God who is Jehovah, and ſo gives being to what he ſpeaks.

4. Of that God, who is unchangeable.

5. Of that God, who is every way able, and hath all ſufficient power to effect what ever he ſpeaks.

6. It appears, and is proved from experience, and by an induction of ſeverall particulars.

7. Becauſe it was not, nor could not be broken, no not in reference to Ieſus Chriſt himſelf, as concerning what ever it had foretold he ſhould ſuffer.

8. Becauſe if it ſhould be broken, it would much and many

many wayes redound to the dishonour of God. page 34

Five several respects and particulars, wherein the Scripture cannot be broken.

1. *In respect of its Power and Authority.*
2. *Prophecies.*
3. *Promises.*
4. *Threatnings.*
5. *In respect of what ever it affirms of persons & things.*

Two objections answered. p 46

1. *As concerning the Commandements, which are part of the Scripture, and yet are said to be broken.*
2. *As concerning the threatnings, which are part likewise of the Scrip-*

Scripture, and yet many times have not been accompliſhed.

p 53 **The application of the point.**

1. *Uſe of information, and inſtruction.*

If the Scripture cannot be broken, then there are ſeverall Truths of great conſequence, and concernment, that this point doth inform us of, and inſtruct us in, as,

1. *This informs us, and gives us to ſee, what a deſperate hazard moſt people run; and what a deſperate courſe moſt people take, who if the Scripture cannot be broken, muſt certainly and unavoidably continuing ſuch, be broken.*

57 2. *Who are indeed bleſſed, & who curſed, and who are indeed happy, and who miſerable, namely*

namely ſuch, whom the Scripture ſaith and pronounceth to be ſo, for that cannot be broken, and hence we may come to know and diſcern, whether or no we be bleſſed.

3. *What a firm Prop ſuch reſt and rely upon, that make the word of God their ſtay, for they reſt and rely on that which cannot be broken.*

4. *How exceeding abundant God is in his goodneſs, who hath given us not only his word, though that cannot be broken, but his Oath likewiſe.*

5. *Whence it is, there is yet in the world a Church and Miniſtry.*

6. *It informs and gives us to ſee the blaſphemy and deſperate folly and madneſs of thoſe, who profanely deride at the Scripture, and ſcoffingly queſtion the fulfilling thereof.*

2. *Uſe*

97

2. *Uſe of humiliation, that the Scripture being that which cannot be broken, we have ſo often and ſo many wayes at leaſt really made, as if it could be broken, ſeveral wayes inſtanc'd in.*

p 102

3. *Uſe of Exhortation.*

If the Scripture cannot be broken, then there are ſeveral duties, which from hence we are to be exhorted and ſtirred up unto, as,

1. *Much to read it, and often to exerciſe our ſelves in it.*
2. *To believe this, that the Scripture cannot be broken.*
3. *To live continually in the ſenſe of it, which would be of ſingular uſe and advantage.*
4. *To ſeal then, and aſſent to whatever it ſaith, and that really.*
5. *To labour ſo to ſee and diſcern things as the Scripture ſaith of them, for that cannot be broken,*

that

that cannot erre or miſtake.

6. To be much in bleſſing and praiſing God, the Scipture being that which cannot be broken. p 121

1. That God ſhould contrive and find out a way for man to be ſaved; and yet what he had ſaid and threatned upon mans ſining be ſalved, and not be broken, which if he could not have done, he would never have ſaved him, &c.

2. That thoſe things which are of ſo great importance, and of ſuch infinite concernment, and afford ſo great cauſe & ground of comfort, yea, upon which our whole happineſs and comfort depends, are according to Scripture, which cannot be broken.

3. That the Lord hath brought any of us into ſuch a ſtate and condition, as that we may be ſaved, and the Scripture not be broken, nay, in which if we ſhould not be ſaved, the Scripture would be broken.

7. To try all doctrines by the Scripture, for that cannot err or be deceived.

8. To judge ſo of things, as the Scripture ſaith of them.

9. Not to be offended, not ſcandalized at the ſufferings and afflictions of the Church and people of God.

10. Several other duties which from hence we are to be exhorted, and encouraged unto.

4. Uſe of warning, and admonition to take heed of continuing in ſuch an eſtate, in which the

is no being ſaved, except the Scripture be broken.

A five fold ſtate, in which continuing therein, there is no being ſaved, except the Scripture be broken.

1. *A ſtate of ſpiritual blindneſs, darkneſs, and ignorance.*
2. *A ſtate of unregeneracy.*
3. *A ſtate of unbelief.*
4. *A ſtate of impenitency.*
5. *A ſtate of fruitleſneſs, and unprofitableneſs.*
5. *Uſe of terrour and trembling.*
   1. *To all wicked and ungodly men in general.*
   2. *To ſeveral in particular.*
6. *Uſe of Conſolation to the Saints, and all ſuch as are Heirs of the promiſes.*

THE

THE SCRIPTURES STABILITY.

——John 10. 35. *And the Scriptures cannot be broken.*

The occasion of this discourse on these words.

THese words are brought in here only occasionly, and are as it were but a Parenthesis, and yet I think I may safely say of them, that they are such as are (as I hope afterwards to make appear) of as great consequence, and of as infinite concernment, as any whatsoever; Nay, what indeed were all other Scripture? were it not for what is said of it, in this Scripture; what is this, but that which gives life, and being to all

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all that it ſpeaks, whether it be that which it promiſes, or that which it threatens, or that which it foretels, or Propheſies, that what ever it be, it is that which cannot be broken, but ſhall certainly come to paſs; and therefore expounding upon *John*, and meeting with this Scripture, and finding, on a more ſlender view thereof, to be of ſo ſingular uſe, and concernment, I afterward reſolved, for to take a more thorow view, and to frame a more large diſcourſe thereof, which accordingly I did, and that I muſt needs acknowledge, not without much acceptance, and I hope not without ſome ſucceſs; and ſo much briefly for the firſt occaſion of this diſcourſe;

The coherence ſcope and explication of the words themſelves.

It is ſaid in the 31. verſe, *then the Iewes took up ſtones again to ſtone him, again to ſtone him*, ——they are at their old trade as formerly, *John* 8. 59. they had ſtony hearts, and the ſtones in their hearts, were they which put the ſtones into their hands againſt him who is the corner ſtone, v. 32. *Ieſus anſwered them*,

Habentes corda lapidea, ad lapides currebant & in lapidem angularem impingebant. Toſſan. in locum.

them, many good works have I ſhewed you from my Father, for which of theſe works do you ſtone me? as if Chriſt ſhould have ſaid, ſeeing you can juſtly object no evill againſt me, for what good is it, that you thus deal with me? many good works have I done, for which of them is it that ye ſtone me? and thus may God ſay to every impenitent ſinner, that goes on ſtill by his ſins, as it were to ſtone God, and to vex and grieve him, and even as it were to cut him to the heart, as *Pſal.* 95. 10. *Forty years long was I grieved, or vexed,* and cut *with this generation,* as ſome render the Hebrew, they did as it were אקוט cut the Lord to the heart, and now may God ſay, for which of my kindneſſes, for which of my good works, do you thus deal with me? behold I at firſt made you, and gave you your being, and ever ſince have I preſerved you, and ſuſteined you, and taken care of you, daily multiplying my benefits upon you, and *for which now of my good works do you ſtone me?* O me thinks the ſerious conſideration hereof, ſhould help to melt the hardeſt hearted ſinner. Jer. 18. 20. *Shall evil be recompenced*

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for good? Deut. 32. 6. *Do you thus requite the Lord, O fooliſh people and unwiſe? &c.* Prov. 19. 6. *Every man is a friend to him that giveth gifts.* Rom. 2. 4. *or deſpiſeſt thou the riches of his goodnes? &c. Even ſinners do good to thoſe that do good to them,* Luke 6. 33. *Many good works have I ſhewed you from my Father,* or as ſome of my Father, whereof my Father is the firſt Author, I, many good works indeed hath Chriſt ſhewed us of his Father, many good works, or excellent, glorious works, as *the Greek* ſignifies, as his work of election to life and ſalvation, before the world was, his work of infinite grea and unparalleld love, *in giving his onl begotten Son, that whoſoever believes i him ſhould not periſh,* &c. his work o juſtifying us freely from our ſins, of r conciling us to himſelf, of adopting u to be his Sons and daughters, of ſan ctifying us by his Spirit, of glorifyin us for ever with himſelf; good work indeed, yea ſtupendious, ſuch as will b matter of admiration, and exultatio to all eternity.

πολλὰ καλὰ ἔργα.

But it follows, v. 33. *The Jews a ſwered him ſaying, for a good work*

ſtone thee not, but for blaſphemy; and becauſe that thou being a man, makeſt thy ſelf God. The fowleſt practices want not a ſhew of fair pretences; But v. 34, 35, 36. *Jeſus anſwered them, is it not written in your law, I ſaid ye are Gods. If he called them Gods unto whom the word of God came, and the Scripture cannot be broken;* Say yee of *him whom the Father hath ſanctified, and ſent into the world, thou blaſphemeſt, becauſe I ſaid, I am the Son of God?* Princes and Magiſtrates are ſaid in ſome ſenſe to be Gods, not truly and properly, but alluſively; not by nature, but by office, and becauſe of their ſuperiority; and being ſtiled Gods, ſurely it beſeemeth them to act as God; and now that Princes and Magiſtrates are in ſome ſenſe Gods, Chriſt here proves it, becauſe the Scripture ſaith ſo of them, & being that which cannot be broken, it muſt needs be ſo, that in ſome ſenſe they are Gods. Pſal. 82. 6.

But to cloſe with the words themſelves: *And the Scripture cannot be broken*, in which as conſidered of themſelves, we have two things obſervable. 1. The Subject. 2. The Predicate. 1. The ſubject or thing ſpoken of, and

that is the word of God, called here, and elſewhere, ἡ γραφὴ, *Scriptura*, the Scripture, or writing, and that καθ' ἐξοχὴν, by way of eminency, and excellency, as if it was the only writing; and indeed, what are all other writings in compariſon of this? or but as they tend, to explain this, or as they refer to this? the word of God is *the* writing, the main, the chief, the prime, the principal, the writing of writings, it hath the preheminency of all writings, in compariſon whereof others deſerve not the name of writings, this is the writing which contains in it *great things* (a), *excellent things* (b), *admirable things* (c), even ſuch *as the Angels deſire to pry into* (d), this is the writing, that *Kings are commanded to write a Copy of, and that it ſhall be with them*, and *that they ſhall read therein, all the dayes of their life* (e), yea, and the more any ſearch into this writing, the more does it enoble them (f).

Appellantur divinæ literæ nomine communi γραφαὶ, Scripturæ aut Scriptura, καθ' ἐξοχὴν nam etſi quicquid ſcribitur, ſcriptura vocetur, hoc tamen commune nomen, ſcripturis ſacris aptatur, per excellentiam, Rivet. in Iſagoge, &c. Pag 1.

a Hoſea. 8. 12 b Prov. 8. 6. 22. 20. c Pſal. 119. 18. d 1 Pet. 1. 12. e Deut. 18. 17. f Acts, 17. 11.

2. The Predicate, or what it is that is ſpoken of the Scripture, and that is this

this, that it cannot be broken, ὁ δύναται λυθῆναι, *non poteſt ſolvi.* He does not ſay, ſhould not be broken, or ought not to be broken, no, but cannot be broken, our Saviour puts an impoſſibility upon it, *and the Scripture cannot be broken*--be broken, that is according to the Greek, unlooſed, diſſolved, or deſtroyed, thus the word is rendred elſewhere, *John* 1.27. ἵνα λύσω--to unlooſe, *John* 2. 19. λύσατε deſtroy, 2 *Pet.* 3. 12. λυθήσονται, ſhall be diſſolved, *&c.* and thus *the Scripture cannot be broken*, that is, unlooſed, diſſolved, deſtroyed, violated, or made void, as to that it ſaith or affirms, but continues moſt firm, and ſhall certainly be fulfilled; other things indeed ſhall be diſſolved, even the fineſt, and ſolideſt that are, the heavens and the earth, 2 *Pet.* 3. 11, 12. *Seeing then that all theſe things ſhall be diſſolved,*——*wherein the heavens being on fire ſhall be diſſolved*, but the Scriptures neither can, nor ſhall be diſſolved, unlooſed, or deſtroyed. Or ſecondly, *The Scripture cannot be broken*, i. e. It cannot be miſtaken, it cannot err, or be deceived

Non poteſt ſolvi ſcriptura, hoc eſt, Minime fieri poſſe quin impleatur. Pet: Martyr *in* Rom. 9.

Non falſum eſſe poteſt quod in divinis literis proditum eſt. Eraſmus. *Nihil abſurdi dixit, nihil falſi habet.* Aretius.

ceived, ſo *Rollock* on the place, & Ferus, *non poteſt ſolvi, hoc eſt non errare poteſt*, that is, it cannot err, it cannot be deceived, or be found falſe in what it ſaith, it cannot loſe its truth, as the Dutch Anotat: expound in part.

The Doctrine.

Now the words being thus opened, and explained, are as you ſee an intire propoſition of themſelves, and that propoſition, in the veryſame words that it is, being explained as you have heard, ſhall be the point which I ſhall at the preſent proſecute, *viz.* this, that

Doct. *The Scripture cannot be broken*, it cannot be unlooſed, diſſolved, or deſtroyed, the word of God cannot become void, neither can it miſtake, err, be deceived, or prove falſe; no, look whatever the Scripture ſaith, or affirms of perſons, or things, certainly ſo they are, as the Scripture ſaith of them, for the Scripture cannot be broken; if the Scripture ſaith of Princes, or Magiſtrates that they are Gods, certainly in ſome ſenſe ſo they are, becauſe the Scripture

ſaith

ſaith ſo of them, and that cannot err, or miſtake; and look whatever the Scripture ſpeaks, either by way of Prophecie, Promiſe, or Threatning, it ſhall certainly come to paſs, it ſhall be fulfill'd, and cannot be diſanull'd, or broken, no, what God hath written, he hath written, he will not change, *nor alter the thing that is gone out of his mouth*: what is ſaid of God himſelf, that may be ſaid of his word, with it is *no variableneſs, nor ſhadow of turning*, neither is there any poſſibility of its being diſſolved, no, we our ſelves indeed ſhall be diſſolved, we ſhall be broken, our bodies and ſouls ſhall ſeparate, and fall aſunder each from other, *for we know that if our earthly honſe of this Tabernacle were diſſolved*, 2 Cor. 5.1. Yea thoſe very parts which are moſt compact, and moſt of all firm and vital ſhall fail, ſhall ſuffer a diſſolution and be broken, *the Silver Cord ſhall be looſed, and the Golden Bowl be broken, the Pitcher ſhall be broken at the Fountain, and the Wheel ſtall be broken at the Ciſtern*, yea all fleſh ſhall reſolve into duſt, but the Scripture ſtill endures, and ſtands firm, and cannot be broken, *all fleſh is graſs, and*

Deus non projicit vanas ampullas neque efflat ſermonem aliquem ſine effectu, ſed exequitur quicquid Mandavit ſuis Prophetis. Calv. *in* Zach. 1. 5. 6. James. 1. 17.

Eccl. 12. 6.

Isay 40. 6, 7, 8. *and all the goodlineſs thereof is as the flower of the field, the graſs withers, the flower fadeth, but the word of our God ſhall ſtand for ever*; men they are frail and infirm creatures, they and their deſignes quickly fail, and are fruſtrate, but Gods word ſtill ſtands firm, and inviolable, *my Counſel ſhall ſtand* ſaith God, and I will do all my pleaſure, *the Counſel of the Lord ſtandeth for ever, the thoughts of his heart to all generations*, Pſal. 33. 11.

Quamvis evaneſcant homines, vel tollantur poſt exiguum tempus, è medio tamen cæleſtis doctrina ſemper eſt ſtabilis, & retinet ſuum effectũ. Calv. in Zac. 1. 5 6.

The proof of the point. 1. From Scripture. And here I might multiply many, but three or four ſhall ſuffice, beſides thoſe I have hinted already, 119. Pſal. 89. *for ever O Lord thy word is ſetled in heaven*, or ſtands, continues, abides, is eſtabliſhed; how ever things go in earth, or what ever changes, and alterations there are in the world, Gods word is for ever ſetled in heaven; thy word is for ever ſetled in heaven; however the effects thereof, through the over-cloudings of manifold troubles, and temptations, may not ſometimes appear on earth, yet O Lord for ever thy word is ſetled in heaven, there its eſtabliſhed

† נִצָּב *Stans, Permanet:* Montan:

eſtabliſhed, and is not ſubject to thoſe mutations, as things on earth are, ſo Pſal. 119. 96. *I have ſeen an end of all perfection, but thy Commandement is exceeding broad*, or large, that is, it laſteth for ever, it reacheth, and extendeth to all eternity; I can ſee an end of all other things, even the perfecteſt that are, I can ſee they ſhall have an end, but I cannot ſee an end of thy word, that ſhall never have an end, that's ſo broad as it reacheth beyond all limits and bounds, and perpetually abides ſo, Matth. 24. 34, 35. *verily I ſay unto you this generation ſhall not paſs till all theſe things be fulfilled.* You may probably think, that what I have ſpoken, ſhall not come to paſs, at leaſt in all the circumſtances thereof, but there are ſome now alive, ſhall ſee every whit fulfilled, that I have ſpoken, as concerning the deſtruction of Jeruſalem, *heaven and earth ſhall paſs away, but my word ſhall not paſs away*; * theſe words may be taken, and underſtood, as ſpoken, either comparatively or poſſitively.

Ita amplum ut omnes terminos & metas ſuperet, & ad omnia tempora, & ætates, ſe extendat, id eſt ut ſit durabile, firmum, & perpetuum, nec unquam aboleri queat. Moller: *in locum.*

--Ita ut finis illius videri non poteſt, i. e. infinitum, μεϊωσις. Junius.

**Promiſſionum certitudo conſtat verbo dei quo nihil poteſt eſſe conſtantius aut firmius.* Pet: Mart. *in* Rom. 4.

1. Com-

1. Comparatively, the heavens and the earth ſhall ſooner paſs away, than any of my words paſs away, or prove falſe; and ſo *Luke* expreſſes it, *Luk.* 16. 18. *and it is eaſier for heaven and earth to paſs, than one tittle of the Law to fail.*

2. Or ſecondly poſitively; thus, heaven and earth ſhall indeed paſs away, as at the end of the world, as the Apoſtle *Peter* expreſſes it, 2 Pet. 3. 10. *but the day of the Lord will come, as a thief in the night, in the which the heavens ſhall paſs away*; and verſe 12. *wherein the heavens being on fire ſhall be diſſolved*, and v. 11. *ſeeing then that all theſe things ſhall be diſſolved*, he ſpeaks of the heavens, and the earth, and the works that are therein, theſe all ſhall paſs away, and be diſſolved, but the word ſhall not paſs away, or be diſſolved, but ſhall have its full and perfect accompliſhment; *The earth* ſaith the Prophet *Iſay* is *utterly broken down*, the *earth is clean diſſolved*, *the earth is moved exceedingly*, *the earth ſhall reel to and fro like a drunkard, and ſhall be removed like a Cottage*, &c. *Iſay*, 24. 19, 20. But now the Scripture never is, nor can be broken at all, or diſſolved, or be re-

Pſa. 75. 3.
1 Cor. 7. 31.
1 John 2. 17.

removed, but remains moſt firm; Thus the Scripture, the word, that which God hath ſaid, is more firm than the Fabrick of heaven and earth it ſelf, and ſhall remain firm and inviolable for ever, *for the mountains ſhall depart, and the hills ſhall be removed, but my kindneſs ſhall not depart from thee, neither ſhall the Covenant of my peace be removed ſaith the Lord that hath mercy on thee*, Iſay 54. 10. So *Iſay* 55. 11. So *ſhall my word be that goeth out of my mouth, it ſhall not return to me void, but it ſhall accompliſh that which I pleaſe, and it ſhall proſper in the thing whereto I ſent it*; I will accompliſh and make it good, it ſhall not be without effect, nor fall to the ground. God may as well ceaſe to be, as his word be broken, diſanull'd, and not effected; and hence are thoſe frequent expreſſions in Scripture, that *it might be fulfilled which was ſpoken*, Matth. 1. 22. 4. 14. 8. 17. 12. 17. 13. 35. 21. 4, *&c.* implying, that God will have what he hath ſpoken fulfil'd.

2. From Reaſon. *The Scripture cannot be broken.*

Becauſe

Reaſ. 1. Becauſe all Scripture as the Apoſtle ſpeaks in the 2 *Tim.* 3.16. is Θεόπνευστος, divinitus inſpirata, *given by the inſpiration of God*, it is divine, as is likewiſe expreſt elſewhere, *Heb.* 1. 1. *God who at ſundry times, and in divers maners ſpake in time paſt unto the Fathers by the Prophets*, mark, it was God who ſpake by them, ſo *Hoſea* 8. 12. *I have written to him*, it is Gods writing, ſo 2 *Pet.* 1.21. *Luk.* 1. 70. *Acts* 4.24,25. And therefore it cannot be broken, or made void, becauſe it is divine; and that in a proper and more peculiar ſenſe, being immediately revealed from God; what indeed is humane, is ſubject to mutation and change, as man himſelf is, its like himſelf, *his breath goeth forth, he returns to his earth in that very day his thoughts periſh*; but the Scripture being divine, and that which in a proper and peculiar way, is the writing of God, that cannot alter, or change, or be diſſolved.

Θεόπνευστος *Hic titulus etſi omni veritati, de quacunque re ſit, ſignificatione largiori poſſit tribui, quoniam ſpiritus eſt in hominibus, & inſpiratio omnipotentis dat intelligentiam*, Job 32. 8. *attamen immediatè à Deo revelata doctrina, merito titulum illum ſibi proprie vendicat.* Rivet. *in* Iſagog. *pag.* 9.

2. Becauſe

2. Becauſe as it is given by inſpiration of God, ſo it is the Scripture of that God, who is a God of truth, and faithfulneſs, and cannot lye, 1 *Tit* 2. *In hope of eternal life, which God that cannot lie, promiſed before the world began*; and therefore the Scripture cannot be broken, being the Scripture of ſuch a God who cannot lye, whoſe faithfulneſs and truth reacheth unto the clouds, and is great unto the heavens, yea above the heavens; that is, it cannot be traced: *who though we believe not*, yet *abides faithful*, and *cannot deny himſelf*, and *alſo the ſtrength of Iſrael will not lye, nor repent, for he is not a man that he ſhould repent*; and thus *David* makes the Stability of Gods word, to depend on the Stability of Gods truth and faithfulneſs, becauſe he is moſt faithful, his word is moſt ſtable and firm, Pſa. 119. 89, 90. *thy Word for ever O Lord is ſetled in heaven, thy faithfulneſs is unto all generations*; Gods truth and faithfulneſs being firm, his word is ſo likewiſe; thus the Scripture cannot be broken, becauſe of Gods truth and fidelity which is infinite, yea he is truth it ſelf.

Pſal. 36. 5 57. 20. 2 Tim. 2. 13. 1 Sam. 13. 29.

3. Be-

3. Becauſe it is the Scripture of that God, who is *Iehovah*, who is the Lord, as he proclaimed his name before *Moſes*, Exod. 34. 6. *and the Lord paſſed by before him, and proclained Iehovah, Iehovah*, which we render the Lord, the Lord; now this name properly belongs unto God, and is not communicable to any creature in heaven or earth, and as it doth denote as concerning God, that he hath his being of himſelf, as alſo that he gives being to all creatures, ſo likewiſe that he gives being to what he ſpeaks, and doth fully accompliſh and make good the ſame, that he is moſt true in his promiſes, his threatnings, and in his Prophecies, and makes them as really in their time to be, as if they were already; as himſelf is ſo he makes all to be, and to be brought about that he ſpeaks, and hence it is an ordinary thing in Scripture, that when the Lord promiſes, or threatens any great matter, he uſeth to adjoyn thereto this name *Iehovah*, as a firm Seal and pledge of performing it, as in the 31 *Ier.* it is obſerved that in that Chapter where are made many great and pretious promiſes, the name *Iehovah* is uſed

abo

bove twenty times, and ſo oft do we
neet with theſe expreſſions, *thus ſaith*
he Lord, and, *I the Lord have ſpoken it*,
nd, *for the Lord hath ſpoken it*, and, *ye*
ſhall know that I am the Lord, Ezek. 6.
0. *and they ſhall know that I am the*
Lord, and *that I have not ſaid in vain*,
hat I would do this evill unto them; a
ord is then in vain, when it is not ful-
led, but thus ſhall none of Gods
ords be, but ſhall be accompliſhed,
ecauſe the Lord hath ſpoken them, ſo
13. 14. So 7,4,9,27. 21. 17. 24. 14,
, &c.

Becauſe it is the Scripture of that *Reaſ.* 4.
od, who is unchangeable, who is ſtill
one mind; and therefore what he
th, he will do, what he ſpeaks, ſhall
rtainly come to paſſe, *Mal.* 3. 6. *for*
m the Lord, I change not (a); and as
od himſelf is unchangeable, ſo all
t is in God, is unchangeable; for
s ſaith one, is an attribute, that like
Silken ſtring thorow a Chain of
arls, runneth thorow all the reſt; God
nchangeable in his eſſence, in all his
ine attributes, in his purpoſes and
crees, yea, and in his promiſes and

(a) Deus *ſemper idem, & idem perpetuo manet.*

threatnings, ſo as they cannot but be performed; for I am the Lord, I change not; men they change, their minds alter, they are of one mind it may be to day, and of another to morrow, and ſo what they purpoſe, is many times not performed; but it is not ſo with God, he changes not, nay, with him ſaith the Apoſtle, *Iames* 1. 17 *is no variableneſs nor ſhadow of turning*, he is ſtill conſtant, and continues the ſame yeſterday, to day, and for ever; and therefore he will perform, and bring to paſs, what he hath ſpoken, both according to his promiſes, and according to his threatnings, *I am the Lord, I change not, therefore ye Sons of Iacob are not conſumed*, which ſome interpret thus (*b*) though ye Sons of *Iacob* are not conſumed, yet I change not, I am the ſame Lord, and ye ſhall find ſo in the end, however, becauſe I forbear you long, ye may deem otherwiſe, but at length know ye, that it ſhall come to paſſe, and not one thing ſhall fall to the ground, howſoever it be not ſpeedi

(a) *Duplex poteſt elici expoſitio, quamvis nondum eſtis conſumpti, ego tamen non mutor; vel ſuperſtites manetis quia rationem habeo naturæ meæ potius quam rependere vobis quod meriti eſtis.* Calv. *in* Locum.

eedily as you think executed, yet it all in its time; others thus, you have eſerved over and over again to be nſumed, and conſidering your deerits it may ſeem a wonder I have t done it, but that it is thus, it is beuſe of me and my nature, that I am *hovah*, and change not, and ſo will rform what I have promiſed, be as od as my word; and this *Balaam* nſelf is forced to confeſs, *Numb.* 23. 19. *God is not a man that he ſhould lye, ither the Son of man that he ſhould reent, hath he ſaid, and ſhall he not do it? th he ſpoken, and ſhall he not make it od? for he is in one mind,* ſaith *Iob, and o can turn him? and what his ſoul deeth even that he doth*; this notes the bility, & unchangeableneſs of God, is alwayes like himſelf, fixt and connt to his own purpoſes, and to the ſtates of his own will, and wiſdom; d therefore the Scripture, being the ipture of that God which is unngeable, it cannot be broken; but he continues ſtill the ſame, ſo likeſe doth that. Job. 23:13

Becauſe it is the Scripture of that God, *Reaſ.* 5.

God, who is every way able, and hath
+ full, and all-ſufficient power to accom-
pliſh what ever he ſpeaks, be it matter
of promiſe, or matter of threatning,
what ever it be, he is I ſay, every way
able to accompliſh it; *is any thing too*
Jer.32.19 *hard for the Lord?* (*ah Lord God* ſaith
the Prophet *Ier.*) *thou haſt made the*
heavens and the earth, by thy great power
and ſtretched out arm, and *there is no*
thing too hard for thee. I know ſaith *Iob*
that thou canſt do every thing, and that
no thought can be with-holden from thee
Iob. 42. 2. that is, thou doſt not want
power to bring to paſs, what ever thou
haſt ſaid or decreed, no, be it what it
will, ſeem it never ſo difficult, thou art
able to bring it to paſs, and no thought
of thine can be hindred, (i. e.) thou
canſt not be hindred from doing what
ever thou purpoſeſt, or intendeſt to do
no, *the Councel of the Lord ſtandeth for*
ever, the *thoughts of his heart to all ge-*
nerations, for the Lord of hoſts hath pur-
poſed, and who ſhall diſanul it; and his
hand is ſtretched out, and who ſhall turn
it back? Iſay 14. 28. Men indeed many
times purpoſe, and reſolve, and ſay
what they will do, I but cannot effect
it

, cannot bring it about, why? becauſe
ney are frail creatures, and want
ower, or are hindred by a greater, ſo
at their hands cannot effect what
eir heads have contrived, a greater
an themſelves diſappoints them, *Iob.*
12. *he diſappointeth the devices of the*
afty, ſo that their hands cannot per-
rm their enterpriſe, in the 23. *Acts* 12.
e find there certain of the Jewes *ban-*
ng together, and binding themſelves
der a curſe, ſaying, that they would
ither eat, nor drink, till they had killed
aul; and there were more than forty
hich had made this conſpiracy. I but
eir hands could not perform their
terpriſe; if they had not eaten, nor
unk, till they had killed *Paul*, they
uſt have ſtarved, why? becauſe a
eater force than themſelves, reſcued,
d delivered him out of their hands,
t who can deliver out of the hands
God? none, as the Prophet *Iſay* ex-
eſſes it, *Iſay* 43. 13. *yea before the*
y was, I am he, and there is none that
n deliver out of my hands, no not all
e creatures in heaven and in earth,
ould they joyn their power, and
rce together; and it follows, *I will*

work, and who shall let it, or turn back, or reverse it? who indeed? certainly none, no, all the power in heaven and earth cannot in the least hinder him from accomplishing his work, what he hath spoken in his word; no, he above all obstacles of men or devils there is no putting of a barr in his way so as that there should not be an accomplishing of his word (*c*), no, I will work, and who shall let? none could ever take up this challenge, and say I will let, no, *for lo it is he who formeth the Mountains, and createth the wind and declareth unto man, what is his thought, that maketh the morning darkness, and treadeth upon the high places of the earth, the Lord the God of Hosts is his name, all Nations before him are as nothing, and they are counted to him less than nothing and vanity*; so that by the greatness of his might, for that he is strong in power, not one of his words shall fail; the greatest Mountains, before him shall become a plain. *Psal.* 6. there was a great combination of the Princes, and potentates of the earth to keep Christ from the throne, yet (all that saith God) *I have set my K*

(*c*) He hath broken the gates of Brass, and cut the barrs of Iron asunder, *Psa.* 107. 16. Amos. 4. 5 Isay 40. 17.

upon my holy Hill of Zion. And ſecondly, as men are frail, ſo they quickly fail, and ſo their enterpriſes fail with them, *Pſal.* 146. 4. *his breath goeth forth, he returneth to his earth, in that very day his thoughts periſh*; and therefore put not your truſt in the greateſt, in Princes, for what ever their thoughts, and intentions, promiſes, or purpoſes may be, to do this or that, alas their breath goeth forth, and they immediately periſh; and therefore *ceaſe ye*, ſaith the Prophet, *from man, whoſe breath is in his noſtrils, for wherein is he to be accounted of*, or what can he do? his breath goeth forth, and he ſoon periſheth. But now the Lord, as he is the mighty God; ſo he is the living God, *I lift up my hand to heaven, and ſay, I live for ever*, Deut. 32. 40. He lives for ever to ſee what he hath ſaid accompliſhed; and therefore ſaith the Apoſtle, *it is a* Heb. 10. 30 *fearful thing to fall into the hands of the living God*, as an adverſary, as one againſt whom God threatens indignation, and wrath, vengeance, and woe; why? becauſe he is a living God, and ſo for ever lives to execute what he hath threatned; as Gods eternity, his

living for ever, doth exceedingly ſweeten, and make pretious, and moſt comfortable the promiſes, ſo it makes as terrible his threatnings; thus the Scripture cannot be broken, becauſe it is the Scripture of that God, who is of ſo great and infinite power, every way able to accompliſh what he ſpeaks; and this was the ground of *Abrahams* not ſtaggering at the promiſe of God through unbelief, his being fully perſwaded, that what he had promiſed, he was able alſo to perform, *Rom.*4.20,21 *he ſtaggered not at the promiſe of God through unbelief, but was ſtrong in faith, giving glory unto God; and being fully perſwaded, that what he had promiſed, he was able to perform*; and upon this ground; *happy* is he pronounced, *that hath the God of Jacob for his help, and whoſe hope is in the Lord*, becauſe of his power, and ability, as well as his truth, and faithfulneſs, to perform whatere he promiſes, *Pſal.*146. 5, 6.

*Reaſ.*6. That the Scripture cannot be broken, it appears, and is proved from experience, and by an induction of ſeveral particulars,

particulars; this is that which experience in all ages hath, and ſtill doth evidence to the truth of, to which we may appeal; As concerning that deſtruction of the old world, did not God do what he ſaid? was he not as good as his word? ſo concerning bringing *Iſrael* out of *Egypt*? that's very obſervable to this purpoſe, which we read, *Exod.* 12. 40, 41. *now the ſojourning of the Children of Iſrael, which dwelt in Egypt, were* 430. *years; and it came to paſs, at the end of the* 430. *years, even the ſelf ſame day it came to paſs, that all the Hoſts of the Lord went out from the Land of Egypt.* So I might inſtance, as concerning *Iudahs* bringing into *Babylon*, was not God as good as his word, as themſelves were forc'd to acknowledge? *Lam.* 2. 17. *the Lord hath done that which he had deviſed, he hath fulfilled the word he had commanded in the dayes of old*; and *Lam.* 4. 12. *the Kings of the Earth would not have believed the enemy ſhould enter into the gates of Ieruſalem*, but no matter, for that God having ſaid it, though they would not have believed it, yet it was accompliſhed; And ſo for *Iudahs* bringing

bringing out of captivity out of *Babylon*, which he promiſed, *Ier.* 29. 10. And this ſeemed ſo difficult, and a thing ſo hard to be effected, that the Lord appeals to his own heart, the more to aſſure them of it, *v.* 11. *for I know the thoughts that I think towards you, ſaith the Lord, thoughts of peace, and not of evill, to give you an expected end*; and *Pſal.* 126. 1. *when the Lord turned again the captivity of Zion, we were like them that dream*; we could ſcarce believe we were delivered, though we were delivered. I but how difficult and unlikely ſoever it ſeemed, yet being promiſed it was performed; and ſo as concerning the ruine of *Ieruſalem* afterward, *Luke* 19. 43, 44. was not all fulfilled?

Thus the proof of this point is proved by long experience,(*d*) it was never yet known in any age, but what God ſpake came to paſs, there is no inſtance to be given to the contrary; and this is that which indeed God himſelf appeals unto, *Zachary* 1. 5, 6. *your Fa-*

(d) *Scripturæ ſi verè fuerunt prædictiones rerum futurarum ut eventus comprobavit, cur verè non ſint rerum præſentium teſtimonia?* Rivit. *page* 20. Iſag. *&c.*

thers

hers where are they, and the Prophets, o they live for ever? this ſeems to be ſpoken by way of conceſſion (*e*), your fathers indeed, as alſo the Prophets are dead and gone, they have made their beds in the grave, I but mark what followes, *v.* 6. *but my words, and my ſtatutes, which I commanded my ſervants the Prophets, did not they take hold of your Fathers? & they returned and ſaid, like as the Lord of Hoſts thought to do unto us, according to our wayes, and according to our doings, ſo hath he dealt with us, q. d.* your Fathers indeed are not, and the Prophets are not, no they are dead, I but did my words dye with them? they failed indeed, but did my words fail with them? or rather have they not all been fulfilled? was I vain in my threatnings? did I not put in execution what I ſpake by my Prophets? felt not your Fathers the effect of m

(*e*) *Quod dicit patres veſtri ubi ſunt & prophetæ an in perpetuum vivunt, per conceſſionem poſitum eſt, quaſi diceret, fateor & patres veſtros & prophetas meos jam mortuos eſſe, ſed verba an ſu*

ram verbi ſui ab hominum conditione, quaſi dic vitam caducam eſſe & finiri paucis annis, ſed do munquam intermori, Calv: Zach. 1.5, 6. *Qu ſtū doctrinæ meæ ſenſeritis in veſtris patribus, cu tis apud vos quum idem ſemper ſim, non poſſe fie verba mea fruſtra diffluant & careant omni effe ibidem.*

ther

words

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וְהִשִּׂיגוּ words? the word notes to take hold, or
overtake, and catch them as hunters
a נָשַׂג their prey, or as one enemy another in
flight, they would have eſcaped, indeed
they ſought means to make an eſcape,
but they could not, and this they were
forc'd to acknowledge at laſt; and they
returned and ſaid, Like as the Lord, &c.
and ſo ſhall all at length be forced to
ſay, they may think to make an eſcape,
but one time or other, Gods words
will catch them; very obſervable to
this purpoſe, is that in the 21. *Joſh.* 45.
there failed not ought of any good thing,
which the Lord had ſpoken to the houſe of
Iſrael, all came to paſſe; and concer-
ning this, *Joſhua* appeals to *Iſrael*,
Chap. 23. 14. *and behold this day I am*
going the way of all the earth, and ye
know in all your hearts, and in all your
ſouls, not one thing hath failed of all the
good things which the Lord your God
ſpake concerning you, all are come to paſs
unto you, and not one thing hath failed
thereof; *Joſhua* he appeals to what they
knew in all their hearts, and in all their
own ſouls, that not one thing failed, he
does not ſay, that but ſome things, or
a few things, but not one thing failed.

So

o *Pſal.* 116. 11. Ask *Davids* experi-
nce, and he ſaith, that God to him
vas as good as his word, *Pſa.* 119. 65.
hou haſt dealt well with thy ſervant O
Lord, according to thy word; I ſaid in-
leed in my haſt (ſaith he) all men are
yers, *Samuel*, and others, yea all who
n Gods name promiſed me the King-
lom; I the Kingdom? no, I am like ra-
her to be cut off; I but this was in a fit
f inconſiderate paſſion, and tempta-
ion, and this he confeſſes as a fault,
nd infirmity, for in the very next verſe
e breaks out and ſaith, What ſhall I
ender unto the Lord for all his bene-
ts towards me? he was ſo much the
ore comforted, and excited to thank-
lneſs, by how much the more impro-
able that ſeemed which was effected.

Thus *the word of the Lord is tried*,
ſa. 18. 30. It hath the triall of ſeve-
al ages. Experience hath ſtill at all
imes, and in all ages proved it moſt
rue; thus it is ſaid, 1 *Sam.* 3. 19. *and*
amuel grew, and the Lord was with
im, and did let none of his words fall to
he ground (f); *or not one of all his words*,

(f) *Decidere in terram, i.e. perire, evaneſcere, non impleri: metaph: ducta a re uapiam (puta a vitro) quæ è manu decidens corrumpitur. Piſcat. in locum.*

i. e. the

i. e. the Lord performed effectually, whatſoever he had foretold by *Samuel*; to fall to the ground, is as much as to come to nothing, a metaphor from things, which by falling periſh, as glaſſes, or water ſpilt on the ground, for words cannot properly be ſaid to fall to the ground; hereby is meant, that what he ſpake, or propheſied, came to paſs, and proved true in the event, and nothing vain, and of no effect; again, *Acts* 13. 32, 33. *and we declare unto you glad tidings, how that the promiſe which was made unto the Fathers, God hath fulfilled the ſame to us his Children, &c.* And this made *Solomon* bleſs God, becauſe there had not failed one word of all his good promiſe, which he had promiſed by the hand of *Moſes* his ſervant, 1 *Kings* 8.56. *bleſſed be the Lord, who hath given reſt unto his people Iſrael, according to all that he promiſed, there hath not failed one word*; and ſo in the 15. *verſ.* And *he ſaid, bleſſed be the Lord God of Iſrael, which ſpake with his mouth unto David my Father, and hath with his hand fulfilled it*, So *v.* 24.

The

The Scripture cannot be broken, be- *Reaſ.* 7.
auſe it was not, nor could not be bro-
en, no not in reference to Jeſus Chriſt
imſelf, though the only begotten, and
early beloved Son of God, and that
s concerning what ever it had fore-
old of thoſe heavy ſufferings, which
e was to undergo, yet it was not, nor
ould not be broken, no not ſo much as
n the leaſt circumſtance of them, that
had foretold, but they were all ful-
illed in every point, and puntillio of
hem; there was not any the leaſt thing
hat failed, or fell to the ground; and
urely if the Scripture was not, nor
ould not be broken, as in reference to
im, no not as to the leaſt abatement
f thoſe heavy ſufferings, which he
as to undergo, though the Son of God
imſelf, ſurely then it never will, nor
an be broken, as in reference to others;
his is a moſt powerful, and impregna-
le argument, for the Scriptures impoſ-
ibility of being broken, in that it was
ot, nor could not be broken, no not
n reference to Jeſus Chriſt, not in re-
erence to the Son of God himſelf, hear
what himſelf ſaith, *Luke* 18. 31, 32.
Then he took unto him the twelve, and ſaid
unto

unto them, behold we go up to Jeruſalem, *and all things that are written by the Prophets, concerning the Son of Man, ſhall be accompliſhed, for he ſhall be delivered to the Gentiles, and ſhall be mocked, and ſpitefully intreated, and ſpit on, and they ſhall ſcourge him, and put him to death.* Now theſe were very heavy and ſad things for the Son of God to ſuffer and undergo; what? for the eternal Son of God to be mocked, to be ſpitefully intreated, to be ſpit on, to be ſcourged, *&c.* I but as heavy & as ſad as they were, the Scripture having foretold them, they ſhall all, ſaith Chriſt, be fulfilled; ſo *Luke* 24. 44. *And he ſaid unto them, theſe are the words which I ſpake unto you, while I was yet with you, that all things muſt be fulfilled which were written in the Law of* Moſes, *and in the Prophets, and in the Pſalmes, concerning me; and theſe things,* ſaies *Peter*, Acts 3. 18. *Which God before had ſhewed by the mouth of all his Prophets, that Chriſt ſhould ſuffer, he hath ſo fulfilled; and when ſaies Paul, they had fulfilled all that was written of him, they took him down from the Tree,* &c. All, nothing was abated, God ſpared not

ot his own Son, as concerning any
hing, no not the leaſt thing or circum-
ance of thing that the Scripture
ad foretold, and all is ſaid ſtill to be
one, that the Scriptures might be ful-
lled, all which ſhewes that it cannot
e, but the Scriptures muſt be fulfilled,
ey cannot be broken, hence we often
ead, this was done that the Scripture
ight be fulfilled, and that, and the o-
er, as *Matth.*26.55,56 and *Mar.*14.
9. *But the Scriptures muſt be fulfilled,*
nd hence is it ſaid ſuch and ſuch things
uſt be done, as concerning Chriſt,
e muſt ſuffer this, and that, *John* 3.13.
o *muſt the Son of Man be lifted up*, ſo
Matthew 26.21. From that time forth,
egan *Jeſus* to ſhew unto his Diſciples,
at he muſt go unto *Jeruſalem* & ſuf-
r many things of the Elders, and chief
ieſts, and Scribes, and be killed,
d raiſed again the third day, ſo *Luke*
2. 37. *For I ſay unto you, that this that*
written, muſt be accompliſhed in me;
d why muſt it? why? ſurely upon
is ground, and for this cauſe among
her s, becauſe the Scriptures had ſaid
had foretold it, and they cannot be
oken, no, rather muſt the Son of God

himſelf be broken; and this had Chriſt a ſpecial eye unto, *thinkeſt thou*, ſaies Chriſt to *Peter*, Matth. 26. 53. *that I cannot now pray to my Father, and he ſhall preſently give me more than* 12. *legions of Angels? but how then ſhall the Scriptures be fulfilled, that thus it muſt be?* Verſe 54. Implying, they muſt be fulfilled, they could not be broken, no, he muſt rather be broken himſelf; and ſurely, if they were not, nor could not be broken, as in reference to him, they never can, nor will be broken, as in reference to us; if God for fulfilling of Scriptures, that they might not be broken, did not ſpare his Son, much leſs will he ſpare others; ſurely if it could have been diſpenc'd withall for any, it would have been diſpenced withall for him, eſpecially when he was to ſuffer ſuch horrid things, but not being diſpenſed with for him, ſurely it cannot be diſpenced with for any.

Reaſon 8. And laſtly, the Scripture cannot be broken, becauſe if it ſhould be broken it would much and many wayes redound to Gods diſhonour, and God ſtands much upon his honour, nothing

s dearer to him than that, as it is writ-
ten, *My glory will I not give unto ano-* Isa. 42. 8.
ther, and now it was against his honour,
if he ſhould not perform what he
ſpeaks, if he ſhould not make his Word
good; why? it is a diſhonour, and a
diſcredit to a man to break his word,
not to be as good as his word, not to
perform what he promiſes, and how
much would it be to Gods Diſho-
nour, whoſe Fidelity, and Truth is
infinite, if the Scripture ſhould be bro-
ken? it would be a diſhonour to all
Gods Attributes, to his power, to his
wiſdom, to his goodneſſe, to his faith-
fulneſſe, yea and to his righteouſneſſe;
for one ſpecial part of Gods Juſtice and
righteouſneſſe appears, and is manifeſt-
ed in keeping his word, and perform-
ing his promiſes, *Nehem.* 9. 8. *And haſt*
performed thy words, for thou art righ-
teous. And *if we confeſſe our ſins, he is*
faithful, and juſt, to forgive us our ſins; 1 Joh. 1. 9.
Why faithful and juſt to forgive them?
because he hath promiſed to forgive
them, and it is but faithfulneſſe and
juſtice, having promiſed, to perform
what he hath promiſed; ſo that if the
Scripture ſhould be broken, and Gods

Word fail, it would be a diſhonour to his faithfulneſs, and juſtice, and righteouſneſs, not that confeſſion of ſins, according to Gods juſtice, deſerves forgiveneſs of ſins, but juſtice requires, that even a Man performs that which he hath promiſed, hence *David* prayes, *Pſalm* 141. 1. *In thy faithfulneſſe anſwer me, and in thy righteouſneſs*, and 2 *Pet.* 1.1. *Through the righteouſneſs of God, i. e.* his truth and faithfulneſs, and conſtancy in keeping promiſes, that at his coming in the fleſh, he would effectually call ſome of the *Iſraelites*, ſo *Micah* 7.20. *Thou wilt perform the truth to* Jacob, *and the mercy to* Abraham, mark it, it was mercy to *Abraham* to make the promiſe, but truth to *Iacob*, to perform what was promiſed; ſo that if the Scripture ſhould be broken, Gods faithfulneſs, and righteouſneſs, and truth, yea, and all his Attributes muſt ſuffer, and his honour in all theſe; And therefore upon this, and all the former grounds, the Scripture it cannot be broken.

In what reſpects and particulars the Scripture cannot be broken.

1. More

1. More generally, in regard of its power and authority, ſo it cannot be broken nor diſpenc'd with. O there is a wonderful and dreadful authority, for which it ought to be believed and obeyed, which depends not on the Teſtimony of man, but wholly on God, the Author and giver thereof; it is the Word of God, as the *Theſſalonians* are ſaid to receive it, 1 *Theſſ.*2.13. And thus now in reſpect of this, the Scripture cannot be broken, *i. e.* it cannot be diſſolved, looſed, fruſtrated, nor made void, none can weaken or violate it, no, look what power and authority it had, it ſtill hath, and ſhall have, and therefore ſhould accordingly be received, believed, and obeyed, *Pſal.*110.*v.*4. *Thou haſt Commanded us*, &c. Ther's a great Emphaſis in that pronown Thou, it hath the ſtamp of Gods authority in it, and this authority is ever the ſame, and cannot be diſpenced with by any. And in this reſpect the Scripture cannot be broken, *i. e.* loſe its power, (*a*) none can diſſolve or aboliſh the authority of it, or free and diſoblige us from it.

1. In regard of its power and authority.

(*a*) So the *Dutch Annotations* interpret it in part.

2. Prophecies. Again 2. & more particularly, in regard of its prophecies, ſo can it not be broken, but what ever it foretells, it ſhall certainly be fulfilled, whatever it propheſies, it ſhall certainly be performed.

(b) *Rev.* 1.3. *Bleſſed is he that readeth, and they that hear the words of this prophecy, and keep thoſe things that are written therein, for the time is at hand*; That is, when theſe things ſhall begin to be fulfilled; thus when the Spirit of God ſpeaks of the deſtruction of *Babylon*, it is ſaid, *there came a great voice out of the Temple of Heaven from the Throne, ſaying, It is done*, Rev. 16. 17. *i.e.* it is as certain, as if it were already done, that *Babylon* ſhall be undone.

(b) How was that antient prophecy propheſied long before as concerning *Judas* fulfilled? *Act.* 1.16. Men and Brethren, this Scripture muſt needs have been fulfilled, *&c.*

(c) So *Rev.* 21.6. *And he ſaid unto me, It is done, I am Alpha, & Omega, the beginning, and the end*; that is, all that hath been the prophecies been fore-told of the Churches deliverance and the deſtruction of her enemies, ſhall as certainly be done and accompliſhed

(c) *Adeo vera ſunt quæ Deus prædixit, ut prius mundi machina caſura ſit quam verbis ejus aliquid defuturum*, Aretius.

as if already done, *Rev.* 22. 6. *and he ſaid unto me, Theſe ſayings are faithful and true*, &c. (*i*) which may much comfort us, both as concerning whatever prophecies remain yet to be fulfilled, as to the weale of the Church, as alſo as to the downfall, and deſtruction of all its implacable enemies.

(i) *Hoc non tam in gratiam Johannis dicitur ac ſi ipſe dubitaſſet, quam totius eccleſiæ.* Toſſan. *in* Loc.

3. In regard of its promiſes, ſo the Scripture cannot be broken, no, look upon all the promiſes thorow out the whole Book of God, as indeed there are very many, yea, and exceeding great and pretious promiſes, they ſhall all be performed; there ſhall not any thing fail of all the good things which the Lord hath ſpoken, *for all the promiſes of God* (ſaith the Apoſtle) 1 *Cor.* 1. 20. *in him are yea, and in him Amen, unto the glory of God by us*, i. e. they are all conſtant, and ſure in him, and ſhall be performed all by him, the promiſes are as infallible true, as God is true, and as Chriſt is true; God ſhall as ſoon fail, and Chriſt ſhall as ſoon fail, as any promiſe made in the Goſpel; *Rom.* 9. 6. the Apoſtle ſpeaking of

3. Promiſes.

the word of promiſe, which God made to *Abraham*, ſaith, *not as though the word of God*, i. e. the promiſes of God, made to *Abraham*, and his poſterity, and related every where by the Prophets, *had taken none effect*, the Greek is ἐκπέπτωκεν, ſhould fall, or be fallen to ground, ſo the Dutch *Annot.* and it is oppoſed, or ſet againſt ſtanding, or remaining, in the 11. *verſe*, by which is ſignified firm ſtedineſs, when the effect follows the promiſe; ſo that to fall, or fall to the ground, is to be fruſtrate, become voyd, & of none effect, when the promiſe is not kept, like as an earthen Pot, or Glaſs, being let fall by any, is broken apieces; but this cannot be, as to Gods promiſe, for it follows, they are not all *Iſrael*, *i.e.* true Iſraelites, to whom Gods promiſes properly had reſpect, which are of *Iſrael*, that is deſcended from *Jacob*, q.d.(k) however the Jews may murmur, and complain against

(k) *Q. d. quicquid hic obſtrepant judæi, impoſſibile eſt promiſſionem excidiſſe; exciderit, pro factus ſit irritus; opponitur μένει, v. 11. firmum, ratum manere, quo ſenſu, 1 Sam. 3. 19 dicitur, verbum Jehovæ nullum cecidit ſuper terram, aſſeritur ergo dei veracitas & conſtantia in ſervandis promiſſis, impoſſibile enim eſt Deum qui ipſa eſt veritas mentiri, aut verbum ejus excidere, hoc eſt impediri ne conſequatur eventum. Cælum & terra tranſibunt, verba mea non tranſibunt; hæc ſit baſis fidei, & conſolationis noſtræ.* Pareus *in* locum.

gainſt God, charging him with breach f promiſe (if they were curſed, and eparated from Chriſt) yet it cannot be, hat God ſhould be unfaithful, or his ord fail, or fall to the ground, no, it's bſolutely impoſſible, it was kept to he true ſeed of *Abraham*, the true Iſalites; and that was ſufficient to vinicate the truth, in that the promiſe as fulfilled to the elect, however may thouſands of others were loſt; o 1 *Cor.* 15.54. there it's ſaid ſo, *when his corruptible ſhall have put on incorruption, and this mortal ſhall have ut on immortality, then ſhall be brought o paſs the ſaying that is written*, i. e. *he promiſe, the comfortable ſaying*; and hus ſhall all the ſayings that are writen, be brought to paſs, and many ſweet nd comfortable ſayings there are, which is, and may be matter of ſingular comfort, and ſupport to the people of God, both as in reference to the Church in general, as alſo themſelves n particular. O how many exceeding great and pretious promiſes do we find n the word, and in none of them, can he Scripture be broken! there is a comfortable promiſe, as to theſe preſent

ſent times, *Matth.* 15. 13. *every Plant which my heavenly Father hath not planted, ſhall be rooted up*; and was ever a Nation more over-run with plants which are not of our heavenly Fathers planting, than *England* is at this day? O how many plants have ſprung up amongſt us alate, which are not of Gods planting, but the devils planting? ſuch are all falſe Doctrines, Errors, Hereſies, Blaſphemies, and the broachers, and defenders of them; and how are our Churches over-run with them? may not God ſay to *England* as ſometimes to *Judah*? Jer. 2. 21, *yet I had planted thee a noble Vine, wholly a right ſeed: how then art thou turned into the degenerate plant of a ſtrange Vine unto me? I looked it ſhould have brought forth grapes, and it brought forth wild grapes; their Vine, is of the Vine of Sodom, and of the fields of Gomorrha; their grapes are grapes of gall, their cluſters are bitter; their wine is the poyſon of Dragons, and the cruel venome of Aſpes*; which may be underſtood of evill, and noyſome Doctrines; but now this may comfort us, that there is a promiſe, that every plant, which our heavenly Father

Iſaiah 5. 2

Deut. 32. 33.

ner hath not planted, ſhall be rooted
p; there is ſaith *Solomon*, a time to Eccleſ. 3. 2
lant, and a time to pluck up that
hich is planted, Satan hath had a time
o plant, and God according to his
romiſe, will have a time to pluck up
hat which he hath planted, So 2 *Tim.*
. 8, 9. *Now as Jannes, and Jambres,*
ithſtood Moſes, ſo do theſe alſo reſiſt
he truth, men of corrupt minds, repro-
ate concerning the Faith; But they ſhall
roceed no further, for their folly ſhall be
anifeſt to all, as theirs alſo was. So
nother comfortable promiſe we have,
Matth. 16. 18. I will build my Church,
nd the gates of hell ſhall not prevail
gainſt it; ſo for our own particular,
Heb. 13. 5. *for he hath ſaid, I will ne-*
ver leave thee, nor forſake thee, Rom. 8.
28. *and we know that all things work to-*
ether for good, to them that love God, to
hem who are the called according to his
urpoſe, John 10. 28. *I give unto them*
ternal life, and they ſhall never periſh,
either ſhall any man pluck them out of
my hands; and ſo I might inſtance in
many others, but of theſe, I ſhall ſpeak
more hereafter, in the application of
he point.

4. In

4. Threatnings.

4. In regard of what it threatens, ſo the Scripture cannot be broken; and indeed, there are many ſad and grievous threatnings in the word, againſt wicked, and ungodly men, *Pſa.* 9. 17. *the wicked ſhall be turned into hell, and all the Nations that forget God,* Pſa. 11. 6. *upon the wicked, he ſhall rain ſnares, fire, and brimſtone, and an horrible tempeſt, &c.* Iſay 3. 11. *Woe unto the wicked, it ſhall be ill with him, for the reward of his hands ſhall be given him;* So 1 *Sam.* 2. 9, 10. *the wicked ſhall be ſilent in darkneſs; and the adverſaries of the Lord ſhall be broken to pieces,* Pſa. 68. 21. *But God ſhall wound the head of his enemies; and the hairy ſcalp of ſuch a one as goeth on ſtill in his treſpaſſes;* and now in theſe, and very many others, that I might mention, the Scripture (they continuing ſuch) cannot be broken.

5. What it ſaith, and affirms, &c.

5. In regard of whatever it ſaith, or affirms, of perſons, or things, thus the Scripture cannot be broken, *i.e.* it cannot err, miſtake, or be deceived; no, look what ever it ſaith, or affirms of perſons, or things, ſo they certainly are, as the Scripture ſaith of them, and they

hey cannot be otherwiſe, than as the cripture ſaith of them; thus the Scripture cannot err: as here, Chriſt proves Princes, and Magiſtrates in ſome ſenſe to be Gods, why? becauſe the Scripture ſaith, and affirms ſo of them, and the Scripture cannot be broken, err, or miſtake; ſo look what ever the Scripture ſaith, or affirms, as concerning God (*a*), as concerning Jeſus Chriſt (*b*), as concerning the Holy Ghoſt (*c*), as concerning Angels (*d*), as concerning men (*e*), Satan (*f*), ſin, the world, and worldly things, the word of God, the wayes of God, Hell, Heaven, or what ever elſe, look what ever it be that the Scripture ſaith of them, or any of them, ſo certainly they are, as the Scripture ſaith of them in every reſpect, thus the Scripture cannot be broken; *do you think*, ſaith the Apoſtle, *James* 4. 5. *that the Scripture ſaith in vain, the ſpirit that dwelleth in us luſteth to envy*, no, it is true enough, too true, that the ſpirit that dwelleth in us, luſteth to envy, that we are much carried

(*a*) Ex. 34 6, 7. Gen. 17. 1. Pſa. 73. Nahum 1. 7. Pſa. 84. 11 2 Cor. 1. 3. 1 Pet. 5. 10. Acts 7. 2. Pſa. 18. 3. Pſa. 103. 13 &c. (*b*) Cant. 5. 10. Pſal. 45. Hagg. 1. 7. 1 Pet. 2. 4 (*c*) Pſalm. 143. 10.

(*d*) Heb. 1. 14. Pſa. 34. 7. (*e*) Pſal. 144. 4. Job 15. 16. &c. (*f*) 1 Pet. 5. 8. Rev. 12. 9. &c.

out

out towards envy; our corrupt nature doth much bewray it ſelf that way; the Greek is κενῶς vainly, *i. e.* that this ſhould not be ſo, yes, it is certainly ſo as we find by ſad experience.

The 1. *Objection anſwered.*

1. Object: anſwered. But after all that hath hitherto been ſaid, as concerning the Scriptures impoſſibility of being broken, how can it, may ſome ſay, be affirm'd, that it ſhould not be broken, when as the commandements, which are part of the Scripture, are ſo often ſaid to be broken, ſo that if the Scripture in ſome part of it ſhould not be broken, why in this very thing the Scripture, in what it ſaith, would appear to be broken: for how often doth the Scripture make mention of Gods Commandements being broken, yea, and much complaint thereof? *Matth.*5.19. *whoſoever therefore ſhall break on of theſe leaſt Commandements*, then they may be broken: *thou that makeſt thy boaſt of the Law through breaking the Law, diſhonoureſt thou God?* Rom. 2. 23,25. and *Pſal.*89. 3. *if they break my ſtatutes*, and *Ezra* 9. 14.

. 14. *should we again break thy Com-andements? &c.* And what is ſin in-eed, but in ſome ſenſe a breach of Gods Law? 1 *John* 3. 4. *for ſin is the ranſgreſſion of the Law.* And how an it be affirmed then, that the Scrip-ure cannot be broken, except we will nake the Commandements to be no art of the Scripture?

To this I anſwer.

That if we indeed take breaking of Gods Commandements, for diſobeying Gods Commandements, for tranſgreſ-ing, and going beyond the bounds, nd limits of them, for not keeping within the Compaſs of hem (*l*), ſo its true, that the Commandements may in-deed be broken, yea, and are too too frequently bro-ken; alas, we have too too ſad experience of this; which indeed, did break *Davids* heart, and it was well, if it did more affect, and afflict, ours, for this is it, that hath ſo broken our Nation, and broken our Churches, and

l) Thus the word παράβασις, properly ſignifies *tranſgreſſio, digreſſio, aberratio, Metaphor: ſumpta ſeu a linea ſive a via recta, a qua ad latus declinare vitium eſt*, Pareus *in* Rom. 2. 23.

and broken ſo many in their eſtates, in their limbs, in their lively-hoods, yea, in their lives, this broke *Davids* bones *that the bones which thou haſt broken may rejoyce*, and *Jeruſalems*, Lam. 3. 4 *my fleſh, and my skin, hath he made old he hath broken my bones*, this made *Jeruſalems breach*, and ſo hath it ours Lament. 2. 13. *great like the Sea*, the Lord heal it, this was it that broke Jeſus Chriſt himſelf Iſaiah 53. 5. *he was wounded for our tranſgreſſions, he was bruiſed for our iniquities; this is my* 1 Cor. 11. 24. *body wch is broken for you*, for your ſins for your tranſgreſſiõs; yea, God himſelf complains, that he is broken, *Ezek.* 6. *becauſe I am broken with their whorish heart, which hath departed from me*, &c and it was well, it more brake our hearts, that in this ſenſe, the Law, and Commandements, which are part of the Scripture, are ſo much broken.

But if we take breaking of Gods Commandements, for diſanulling them diſſolving, looſing, and deſtroying them, for abrogating them, for taking them away, or fruſtrating them, and making them voyd, ſo the Law, and Commandements cannot be broken no the Scripture is expreſs to the con-

trary

rary; *for ever, O Lord, thy word is ſet-*
ed in heaven, concerning thy Teſtimo-
nies, I have known of old, that thou haſt
founded them for ever; and thy word is
true from the beginning, and every one of
thy righteous judgements endureth for
ever, Pſal. 119. 89. 152. 160. Matth. 5.
18. *for verily, I ſay unto you, till heaven*
and earth paſs, one jot, or one tittle, ſhall
in no wiſe paſs from the Law, till all be
fulfilled, one jot, or one *iota*, this is
the leaſt Letter of the Greek, as *jod* of
the Hebrew, whereby Chriſt would ſay,
that even the leaſt thing which is writ-
en in the Law ſhall not periſh, or one
ittle, *i. e.* ſtroke of a Letter, or point,
ot the leaſt letter, or particle of a let-
er ſhall fail. Men indeed have been
incing at Gods Commandements, and
ave aſſayed to make ſome of them
ull, and voyd; the Papiſts diſpence
ith the ſecond Commandement, and
e tenth, others with the fourth; but
hat ever men aſſay, Gods Comman-
ements do continue ſtill the ſame,
ithout either addition, or ſubſtracti-
n; that which God once made, and
ommanded as a Law, and Rule to
alk by, that continues ſo ſtill, there's

no change, or diſſolution in Gods pre-
cepts, but they are ſtill one and the
ſame in themſelves, and have the ſame
obligation upon us; thus the Com-
mandements in this ſenſe, cannot be
broken, though wicked men they la-
bour indeed, and do as much as in them
lies, thus to break them, namely to de-
ſtroy them, aboliſh them, make them
voyd, as *David* complains, *Pſa.* 119.
126. *It is time for thee Lord to work, for
they have made voyd thy Law*, they
have indevoured it, they have done it
as much as in them lies; and what they
intended, and drove at, is charg'd upon
them, as if effected; but in vain do they
attempt this, it cannot really, and in-
deed be aboliſhed, or made voyd, no
*all his Commandements are ſure, and
they ſtand faſt for ever, and ever*, Pſalm
111.7,8. it *is eaſier for heaven and
earth to paſs, than one tittle of the Law
to fail*; and thus the Commandements
cannot be broken; and I might add
further in another reſpect, that though
the Law be broke by ſinners, in regard
of their diſobedience to it, yet ſhall it
certainly be fulfilled, in regard of the
penalty, and puniſhment, threatned by

t to ſuch as ſo break it, either by them, r their ſurety, one way, or other, if we lo not take hold of the preceptive part f the Law by obedience, the Penal art of the Law will take hold of us or our diſobedience.

The ſecond objection anſwered.

But there is another objection yet in ur way, and that is this, How can it e affirmed, the Scripture cannot be roken, when as we find the threatnings hich are part of the Scripture, have ot many times been fulfilled, nor ac-ompliſh'd, but in that ſenſe broken; as mong many, to inſtance only in one moſt remarkable, that in the Prophe-y of *Jonah*, we find there the Prophet *onah* ſent to *Nineveh*, with this direct reatning againſt it, *Jonah* 3. 4. *and he yed, and ſaid, Yet forty dayes, and Ni-veh ſhall be deſtroyed*; and yet we nd afterward this threatning was not lfilled, God did not do what he ſaid would do, for it is ſaid, *verſ.* 10. *that od repented of the evill, that he ſaid he ould do, and did it not*; and how then n this place, and other the like, and

2. Objection anſwered.

the point in hand be reconciled? how can it be ſaid, the Scriptures cannot be broken, and yet the threatnings, which are part of the Scripture not be fulfilled, nor be accomplished, but in ſome ſenſe be broken? yet forty dayes and *Nineveh* ſhall be overthrown, and yet not overthrown.

To this I anſwer.

That this and the like places, and the point in hand, may very well be reconciled: for this threatning was conditional, as all other threatnings are of the Law (*m*), and though in this place it be not expreſt, yet is it to be underſtood, elſe what needed the Lord to have ſent the Prophet unto them? he might have deſtroyed them without that ſending, and warning, but he ſends *Ionah*, that by his warning, they might

(m) *Denunciatio hypothetica, prout ſunt minæ, & promiſſiones legis, & confirmant ſequentia*, Junius. *Intelligenda conditionaliter, nimirum cum hac exceptione, niſi egerint pœnitentiam*, Piſcat: *in* locum. So *Gen.* 20. 3. Behold thou art but a dead man, *ſub conditione niſi mulierem hanc reſtituas.* So *Iſay* 38. 1. God ſaid to *Hezekiah*, Set thine houſe in order, for thou ſhalt die, and not live. *Denunciatio iſta non intelligenda ſimpliciter, ſed cum tacita conditione, nempe niſi Hezek: vitam diuturniorem à deo petiverit idque eo modo quo petivit.*

ſpeedily

ſpeedily provide for their own ſafety by timely repentance, hence it is ſaid, *verſ.* 10. *and God ſaw their works, that they turned from their evill way, and God repented of the evill that he ſaid he would do unto them, and he did it not*, i. e. he recalled his ſentence, which was but conditional in his decree, and mind, though he gave little, or no notice thereof to, and by *Ionah*; thus God he did not change properly, but *Nineveh* changed, the change is in man, not in God; when that which God threatens conditionally concerning man is changed, he is ſtill the ſame, and his word, and all the change is in man.

The application of the point.

But to come to the application of the point, and now to build upon this foundation thus laid, which is indeed the life and ſoul of Sermons, when ſaved truths are brought home to each mans particular conſcience, and caſe; and this is indeed the main, which in all this diſcourſe, I drive at; and truly here is (as I think, I may ſafely ſay) no one point, as in reference to the

Scripture, of greater uſe, nor any of which more ſingular improvement in the application thereof may be made, than of this one; indeed the right improvement of this one point, as concerning the Scripture, that it cannot be broken, is the way to improve all Scripture; I may ſay of this point, as to the uſefulneſs of it, what is ſaid of *Ioſeph* in another caſe, *Gen.* 49. 22. that it is a fruitful bough, or rather a fruitful Tree, even a fruitful Tree by a well, whoſe branches run over the wall; But all that I ſhall ſpeak, as to the application of this point, I ſhall reduce to theſe ſix uſes in general.

1. *Of Information, and Inſtruction.*
2. *Of Humiliation.*
3. *Of Exhortation.*
4. *Warning, and Admonition.*
5. *Of Terror, and Trembling.*
6. *Of Conſolation.*

Uſe 1. Of Information.

Of Information, and Inſtruction; if the Scripture cannot be broken, but what it ſpeaks ſhall certainly come to paſs, then 1. This it informs us, and gives us to ſee, what a deſperat hazard moſt

ſt people run, and what a deſperat
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Prov. 6. 12, 13, 14, 15. A naughty
ſon, a wicked man, walketh with a
ward mouth, he winketh with his
s, he ſpeaketh with his feet, he tea-
th with his fingers, frowardneſs is in
heart, he deviſeth miſchief continu-
, he ſoweth diſcord, therefore
ark that) ſhall his calamity come
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ken without remedy, 1 *Sam.* 2. 10.
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ſtroyed, they muſt be broken, for t
Scripture cannot be broken; and ther
fore it's bleſſed Counſel, for ſuch
break off their ſins by repentance,
elſe their ſins will break them bo
and ſoul for ever; this is the Coun
given by *Daniel* to *Nebuchadnezz*
Dan. 4. 27. *wherefore let my Counſel*
King, be acceptable unto thee, and *br*
off thy ſins by righteouſneſs, &c. that
by repentance, ſhewing forth the ha
py ſigns and fruits thereof; and ho
often doth the Lord call, and invite ſi
ners to this, not only as being moſt
ceptable to him, but as knowing
well how much it concerns themſelv
Prov. 1. 23. Hoſea 14. 1, 2. Iſay 55
Ezek. 33. 11. *turn ye, turn ye, fr*
your evill wayes, for why will ye d
G

God doubles his call, for they muſt, if they do not turn, inevitably dye, and that eternally; and therefore, why will ye be ſo ſottiſh, as through your wilfull impenitency, to bring eternal deſtruction upon your ſelves? for if ye ſtill go on, as you have begun, nothing can betide you, but that you muſt needs dye, and periſh in your ſins.

Again ſecondly, cannot the Scripture be broken, can it not err, or miſtake; then this it further informs us, & gives us to ſee, who are indeed bleſſed, and who curſed, who are indeed happy, and who miſerable; who? why thoſe whom the Scripture pronounceth ſo, and why? why becauſe the Scripture it cannot be broken; and therefore they whom the Scripture pronounceth bleſſed, muſt needs be bleſſed; and thoſe whom the Scripture pronounceth curſed, muſt needs be curſed; what *Balack* ſaid of *Balaams* bleſſing, or curſing, I am ſure, I may truly ſay of this Book's bleſſing, or curſing, of the Scriptures bleſſing, or curſing, *Numb.* 22. 6. *for I wot that he whom thou bleſſeſt, is bleſſed, and he whom thou curſeſt, is indeed curſed;* 2.

curſed; ſo may I truly ſay of the Scripture, he whom the Scripture bleſſes, is indeed bleſſed, and he whom the Scripture curſeth, is indeed curſed; and therefore O it's good getting among the number of Scripture-bleſſed-ones, the Lord make us of the number of thoſe bleſſed ones and keep us from being among the number of Scripture-curſed-ones; for they whom the Scripture pronounceth bleſſed, or curſed, are indeed ſo, the Scripture being that, which cannot be broken; as the Apoſtle *James* ſaith in another caſe, ſo ſay I, Do not err, my beloved Brethren, nor miſtake, as concerning who are bleſſed, for 1. Who are bleſſed? not ſuch, who it may be think, and apprehend themſelves bleſſed, no, men may think themſelves bleſſed, and happy, and yet be miſerable enough, as Chriſt tells the Angel of the Church of *Laodicea*, Rev. 3. 17. *thou ſayeſt thou art rich, and increaſed with goods, and haſt need of nothing; and knoweſt not that thou art wretched, and miſerable, & poor, & blind, and naked*; and that rich man, in the 12th. of *Luke*, he no doubt thought himſelf wiſe and happy; but God called him

im fool, and ſhews him, that he was
iſerable, *verſ.* 20, 21. A man may
leſs himſelf in his own heart, though
e be ſuch a one, as againſt whom God
reatens all the curſes that are written
his Book, *Deut.*29. 18, 19, 20. And
erefore he is not the bleſſed man, who
eerly thinks, and accounts himſelf ſo;
ither ſecondly, is he bleſſed, whom 2.
hers count, and will ſay are bleſſed,
r others may count, and call us hap-
, and bleſſed, and yet for all that, we
ay be miſerable and curſed, as it is
id of the wicked, *he bleſſes the cove-
us whom God abhorreth*, Pſal. 10. 3.
d *Malachy* 3. 15. *and now we call
e proud happy*, &c. And *men will praiſe
ee, when thou doeſt well to thy ſelf*,
ith the *Pſalmiſt*, as the men of the
orld count well, doſt well, or doſt
od, that is, pampereſt, cheriſheſt,
akeſt much of thy ſelf, ſo good is
metimes uſed for worldly pleaſure,
d emoluments, *Pſal.*4. 6. *Ainſworth.*
but what follows? *though whil'ſt he li-
ed, he bleſſed his ſoul*, and *men will
raiſe thee, when thou doſt well to thy
lf*; it follows, *Pſal.* 49. 19. *he ſhall go
the generation of his Fathers, they ſhall
never*

never ſee light, he ſhall go whither wicked men are gone before him, and ſhall never ſee the light of life, the light of glory.

Thus it is not that we account ourſelves bleſſed, or others account, or call us ſo, that indeed ſpeaks us ſo, but it is when the Scripture calls, and pronounceth us ſo, when we are among the number of the Scripture-bleſſed-ones for that cannot be broken, that cannot err, or miſtake, ſo that if we be but indeed and in truth, ſuch as that doth pronounce bleſſed, we are indeed bleſſed, for we are ſure, that the judgement of the Scripture is according to truth and therefore as not *he that commendeth himſelf is approved*, ſo not he that bleſſes himſelf or others bleſs is bleſſed but he whom the Scripture bleſſes.

Now the Scripture pronounces ſeveral bleſſed; and it's good obſerving who they are, and never to reſt till we come to be, and to be in truth of the Number of them, for the Scripture being that which cannot be broken, ſuch and indeed only ſuch are truly bleſſed Now the Scripture pronounceth ſuch bleſſed

1. Wh

1. *Who find wiſdom, and who get underſtanding*, Prov. 3. 13. (*n*) *i. e.* true wiſdom, who attain to the ſaving knowledge of God in Chriſt, and produce it into practice, ſo as to fear God, and depart from evill. *Iob* 28. 28.

(n) *Qui ſapientiam veram inveniunt & qui intelligentiam factis experimentes coram & in medium afferunt*, Cartw: *in loc.*

2. Who believe in Chriſt, who cleave with him, and put their truſt in him. *Iſa.* 2. 11. *bleſſed are all they that put their truſt in him*, or that ſhrowd themſelves under him, that rely confidently on him, or that betake themſelves for refuge and ſafety to him, ſo *Ainſworth* (o), & where indeed is their ſafety, but only in him? *Acts* 4. 12.

(o) חָסָה *Eſt recipere ſe aliquò, tanquam in locum tutum, & deinde etiam in eo ſecure conquieſcere.*

Gal. 3. 9. *So then they which be of Faith are bleſſed, with faithfull* Abraham; now to be of Faith, is to believe, and apply the promiſe of Righteouſneſs, and life, and Salvation by Jeſus Chriſt, and to reſt on him alone for Juſtification, and Salvation; as they are ſaid to be of works, who look to be juſtified by works, ſo they are ſaid to be of faith,

who

who believe in Chriſt, and look to be ſaved, and juſtified by Chriſt alone. So *Pſa.* 72. 17. *men ſhall be bleſſed in him*, that is in believing in him, and ſo in getting intereſted in him, who is the bleſſed one, and in whom the promiſe of bleſſedneſs, and all bleſſings is made, theſe the Scripture pronounceth bleſſed living, and theſe the Scripture pronounces bleſſed dying, *Rev.* 14. 13. *Bleſſed are the dead, which dye in the Lord, from henceforth, yea, ſaith the Spirit, they reſt from their Labours, and their works follow them.*

3. Who are turned away from their iniquities. *Acts* 3. 26. Unto you firſt God having raiſed up his Son Jeſus, ſent him to bleſs you, in turning away every one of you from his iniquities; then are people indeed bleſſed, and that with the bleſſedneſs of Chriſt raiſed from the dead, when they are turned from their iniquities.

4. Whoſe tranſgreſſions are forgiven, and whoſe ſins are covered. *Pſal.* 32. 1, 2. *bleſſed is he whoſe tranſgreſſion is forgiven, and whoſe ſin is covered*

bleſſed

bleſſed is the man, unto whom the Lord imputeth not iniquity, &c.

5. Whoſe God is the Lord, who have an intereſt in him and his favour. *Pſal.* 33. 12. *Bleſſed is the Nation, whoſe God is the Lord, and the people whom he hath choſen for his own inheritance,* Pſal. 144. 15. *happy is that people, whoſe God is the Lord,* Numb. 6. 23, 24, 25, 26. *ſpeak unto Aaron,* ſaith the Lord to *Moſes, and tell him, on this wiſe ſhall ye bleſs the Children of Iſrael ſaying, The Lord bleſs thee, and keep thee, the Lord make his face ſhine on thee, and be gratious unto thee, the Lord lift up his countenance upon thee, and give thee peace.*

6. Who fear the Lord, and walk in his wayes, and delight in his Commandements. *Pſal.* 128. 1. *Bleſſed is every one that feareth the Lord, that walketh in his wayes,* and *Pſa.* 112. 1. *Bleſſed is the man that feareth the Lord, and delighteth greatly in his Commandementt.*

7. Who truſt in the Lord. *Pſal.* 34. bleſſed is the man that truſteth in him, *Pſa.* 40. 4. *bleſſed is the man that maketh*

maketh the Lord his truſt, and reſpecteth not the proud, nor ſuch as turn aſide to lyes, Pſal. 84. 12. *O Lord of hoſts, bleſſed is the man that truſteth in thee,* Jer. 17. 7. *Bleſſed is the man that truſteth in the Lord, and whoſe hope the Lord is, for he ſhall be as a tree planted by the waters, that ſpreadeth out her roots by the Rivers, and ſhall not ſee when heat cometh, but her leaf ſhall be green, and ſhall not be careful in the year of drought, neither ſhall ceaſe from yielding fruit.*

8. Who hear the word of God and keep it, who hearken to it ſo, as to obey it. *Luke* 11. 2, 8. *But he ſaid, yea rather bleſſed are they that hear the word of God and keep it,* James 1. 25. *But who ſo looketh into the perfect Law of liberty, and continueth therein, he being not a forgetfull hearer, but a doer of the work, this man ſhall be bleſſed in his deed.* John. 13. 17. *if ye know theſe things happy are ye if ye do them.*

9. Who have a part in the firſt reſurrection, *Rev.* 20. 6. *bleſſed and holy is he that hath his part in the firſt reſurrection, on ſuch the ſecond death hath no power.*

10. Who

10. Whom God corrects, and with-
l inſtructs, whom he chaſteneth, and
ithall teacheth out of his Law, *Pſa.*
4. 12. *bleſſed is the man whom thou*
haſteneſt, O Lord, and teacheſt out of thy
aw.

In a word, we have in the fifth of
Matthew, a whole Catalogue of ſuch
mm'd up, whom Chriſt in the Scrip-
e pronounces bleſſed, *Mat.* 5. 3. *Bleſ-*
are the poor in ſpirit, Bleſſed are they
t mourn, Bleſſed are the meek, Bleſ-
are they which hunger and thirſt af-
righteouſneſs, Bleſſed are the pure in
rt, Bleſſed are the peace-makers, &c.

So the Scripture pronounceth
ſeveral curſed; as

1. Such *as truſt in man, and make*
fleſh their Arm, Jer. 17. 5.
2. Such as enjoy pretious means, and
yet bear pernitious fruit, *thorns*
and Briers, Heb. 6. 7, 8.
3. Who are *deceivers, who have*
in their flock a Male, and
vow and ſacrifice to the Lord, a
corrupt thing, &c. *Mal.* 1. 14.

In a word, the Scripture pronounce all wicked and ungodly men curſed, a proud and impenitent Perſons, wh cuſtomarily, and contemptuouſly do er from Gods Commandements, *Pſa.* 11 21. thou haſt rebuked the proud th are curſed, which do err from th Commandements, or curſed are the who do err, &c. but the difference of no great moment, it being throug pride, and for want of having the ſpirits made humble and low, that m wander, and go away from the rule, *Pſa.* 10. 4, 5. *the wicked through t pride of his countenance, will not ſe after God; his wayes are alwayes gri vous.*

Thus I have given you a view of ſ veral of thoſe which the Scripture pr nounces bleſſed; and ſo a view of ſo whom the Scripture pronounces cu ſed; and now the Scripture being th which cannot be broken, thoſe who the Scripture pronounces bleſſed, mu needs be bleſſed; and ſo thoſe who the Scripture pronounces curſed, mu needs be curſed; and therefore as ev we would be found among the numb of ſuch as are truly bleſſed, O let us n

r reſt, till we come to find our ſelves
ong the number of thoſe whom the
ipture pronounceth bleſſed; and as
er we would not be found among the
mber of ſuch who are indeed miſe-
le or curſed, let us take heed how
be found among the number of
ſe, whom the Scripture pronounces
erable or curſed, for ſuch are indeed

Do not think thy ſelf bleſſed, be-
ſe thou art rich, or great, or ho-
rable, or ſet up in high place in the
ld, or becauſe thou haſt health, and
ngth, and art at eaſe, when others
ay be are ſick and weak, and in
, for where doth the Scripture pro-
nce ſuch bleſſed, bleſſed are the
, bleſſed are ſuch as are great, and
, and honourable in the world,
ed are ſuch as are at eaſe, and in
th? produce if thou canſt one
e, one Scripture, it is that I could
r yet ſee or find, or meet withall
elf, nay, I have found rather the
rary, *Luke* 6. 24. *but wo unto you
are rich, for you have received your
olation*, &c. not that this woe be-
s to all that are rich, but people

may be rich, and yet their caſe woful enough; and ſo do not think thy ſelf miſerable or curſed, becauſe thou art mean, and poor, and baſe, and contemptible in the world, becauſe thou art ſickly, it may be, and crazy, and weak, for where doth the Scripture pronounce ſuch miſerable? produce one Scripture if thou canſt, nay, ſome that are poor, and afflicted, are pronounced bleſſed, and happy, *Luke* 6. 20, 21, 22 *bleſſed be the poor, &c.* behold we count them *happy, which endure, &c. Jam.* 2.5.5.11. & therfore as ever you would be bleſſed indeed, labour to be ſuch whom you can find Scripture for, that you are bleſſed. *Remember me O Lord* ſaith *David, with the favour of thy people* Pſa. 106. 4. and ſo pray, remember me and mine O Lord, with the bleſſedneſs of thy word, with the bleſſedneſs of the Scripture, O bleſs us with that bleſſedneſs, which the Scripture counts and calls bleſſedneſs; and then ſhall we and mine be bleſſed indeed, for that cannot be broken. O bleſs me in inabling me to find wiſdom, and to underſtanding, in inabling me to believe, and cloſe with Chriſt, in turn

me away from mine iniquities, in for-
giving my tranſgreſſions, and covering
my ſins, &c. and then ſhall I be indeed
bleſſed, for ſuch doth the Scripture
pronounce bleſſed, and that cannot be
broken. *Thou haſt* ſaith *David, dealt* Pſa. 119:
well with thy ſervant, O Lord accor- 65.
ding to thy word. I ſhall but only allude
to it here, and apply it in this ſenſe, O
'tis a bleſſed thing, when the Lord deals
well with us, and bleſſes us according
to his word, I mean in this ſenſe, as his
Lord Judges and determines, as con-
cerning dealing well with, and bleſſing,
and this is not when meerly he gives us
wealth, and riches, and abundance, or
when he gives us health or eaſe, when
we are not in trouble as other men,
or plagued like other men; this in-
deed the world counts the only dealing
well with, but it may be ill enough
with us, and we may be far enough from
being bleſſed for all this, *Pſa.* 73. 3, 4,
&c. *Zach.* 1. 15. that rich man in the
Goſp. of *Luke*, he no doubt thought it
well with himſelf; and therefore he
ſings a requiem to his ſoul, *v.* 19. be-
cauſe he had heapt ſo much wealth to-
gether, Soul thou haſt goods laid up

for many years, take thine eaſe, eat, drink, and be merry; But what ſaith God to him, *thou fool, this night thy ſoul ſhall be required of thee, then whoſe ſhall thoſe things be, wch thou haſt provided? ſo is he that layeth up treaſure for himſelf, and is not rich towards God.* Thus for God meerly to give us wealth, and riches, or health and eaſe, this is not to bleſs us according to his word; but then the Lord bleſſes us, and deals well with us according to his word, when he gives us himſelf, his Son, his Spirit, his Grace, his Favour, when he makes his face to ſhine upon us, and teaches us his Statutes, as *David* prayes *Pſal.* 119. 135. *make thy face to ſhine upon me, and teach me thy Statutes*: when he gives faith, forgives us our ſins, turns us away from our iniquities, makes us rich towards himſelf, with thoſe riches, which Jeſus Chriſt became poor to inrich our ſouls withall, then God deals well with us, and bleſſes us according to his word, and that is a dealing well with, and a bleſſing indeed, for the word cannot be broken. It's ſaid in *Iſay* 65. 16. *that he who bleſſeth himſelf in the earth, ſhall bleſ himſel*

2 Cor. 8. 9.

mſelf in the God of truth. O it's a bleſ-
d thing, when we ground our bleſſed-
eſs upon God, and his truth, I am
eſſed, becauſe I am ſuch a one, whom
ods truth, whom Gods word which
nnot be broken pronounces bleſſed,
ſuch are bleſſed indeed; And ſo I
ght adde, that this point informs us,
gives us to ſee, who are indeed excel-
nt, and honourable, and noble; and
who are indeed baſe, vile, and con-
mptible; namely ſuch whom the
ipture ſaith, and affirms to be ſo,
that cannot err, or miſtake; and
erefore ſuch as the Scripture ſaith are
cellent, are indeed excellent; and
ch as the Scripture ſaith are vile, are
deed vile; Now the Scripture ſaith
d affirms, that *the Saints are excel-*
t, Pſal. 16. 11. Prov. 12. 26. that
ch *as ſearch the Scripture are Noble*,
cts 17. 11. that ſuch as *are pretious in*
ds ſight, are honourable, Iſay 43. 4.
d theſe now are indeed excellent,
ble, and honourable, the Scripture
affirming, and we can never indeed
truly ſuch, till we come to be of the
mber of theſe; the very heathens
emſelves had a kind of notion of this

(e) *Claudius* his Motto, *Generis virtus nobilitas.* It is virtue, not Scutchions, or images of Anceſtors makes men noble. *Æmilias* Motto. *Non gens, ſed mens, non genus, ſed genius,* not race, or place, but grace, truly ſets forth a man; and very obſervable to this purpoſe, is that of *Juvenal Satyr:* 8. *Stemmana quid faciunt, quid prodeſt Pontice longo Sanguine cenſeri, pictoſque oſtendere vultus Majorum, &c.* ——*Tota licet veteres exornent undique cerae Atria, Nobilitas ſola eſt atque unica virtus.*

(f). So the Scripture ſaith and affirms of the wicked, that they are vile, though otherwiſe never ſo great high and honourable in the eyes of the world, *Pſa.* 15. 4. 12. 8. *when the vileſt men are exalted,* vile, though exalted; thus *Antiochus,* though otherwiſe great, is called *a vile perſon,* Dan. 11. 21. *And man in honour,* and not having a ſaving underſtanding in the things of God, *is like the beaſts that periſh,* Pſa. 49. 20. Hence God is ſaid, *to tread down the wicked* even as mire in the ſtreet; and to put them all away like droſs, the Hebrew סִיגִים *Scorias* droſſes, that is vile droſs, *Pro.* 10. 20. *the heart of the wicked is little worth,* it may be his Houſe, Lands, or Revenues, are ſomewhat worth, but his heart is little worth.

And ſo I might likewiſe add, that this point it informs us alſo, who are indeed wiſe, and who fooliſh, namely ſuch

ſuch whom the Scripture ſaith and affirms to be ſo, for that cannot err, or miſtake; and therefore ſuch as that affirms to be wiſe, are indeed wiſe, and ſuch as that pronounces to be fooliſh, are indeed fooliſh; now the Scripture ſaith ſuch are wiſe, *That fear God, and depart from evill*, Job 28. 11. Pſal. 111. 10. *That underſtand, und conſider their latter end*, Deut. 32. 29. *That hear Chriſts ſayings and do them*, Matth. 7. 24. *that walk circumſpectly*, Eph. 5. 15. *That foreſee the evill, and hide themſelves*, Prov. 22. 3. *That win ſouls*, Prov. 11. 30. Dan. 12. 3.

And ſo the Scripture ſaith likewiſe of all *wicked men*, that *they are fooliſh*, Pſa. 5. 5. Job 5. 3. Prov. 9. 6. 10. 23. And ſo I might give you many other places, but they are every where obvious, more particularly *ſuch as hear Chriſts ſayings, and do them not*, Matth. 7. 26. That *reject the word of the Lord*, Jer. 8. 9. *that leave off to do good*, Pſal. 36. 3. *That lay up treaſure for themſelves, and are not rich towards God*. Luke 12. 20, 21. *that truſt in their own heart*, Prov. 28. 26. And thus I might further dilate; but this at preſent ſhall ſuffice.

3. Again,

3. Again, Cannot the Scripture be broken? then this further informs us, and gives us to see what a firm and strong prop, such lean and rely upon, that make the Word of God their stay, that there trust and hope, and bear up themselves, that can say as *David*, *For I trust in thy Word*, and *but I hope in thy Word*, Psalm 119. 49, 81. I say, if the Scripture cannot be broken, if it cannot be unlooſed or diſſolved, what a firm and ſtrong prop do ſuch lean and rely upon, even ſuch as cannot fail, as is more firm than Heaven and Earth it ſelf? for Heaven and Earth ſhall paſs away, ſayes Chriſt, but my words ſhall not paſs away, *For ever O Lord thy Word is ſetled in Heaven.* *Solomon* tells us, *the rich mans wealth is his ſtrong City*, and *an high Wall*, but it is but in his own conceit, *Prov.* 18.11. *For he that truſteth in his riches ſhall fall*, Prov. 11.28. But ſo ſhall never ſuch do, who truſt in the Word, no, for *all fleſh is as graſs, and all the glory of Man as the flower of the graſs, the graſs withereth, and the flower thereof falleth away, but the Word of the Lord endureth for ever; The Words of the*

the Lord are pure Words, as ſilver tryed in a fornace of earth, purified ſeven times, that is, many times, fully, ſufficiently, ſeven being a perfect number, 1 *Sam.*2.5. *The baren hath born ſeven*, that is many, all contain'd therein is firm and ſolid, there is not in them the leaſt droſs of vanity or falſhood, *David* ſeals to this, *Pſal.* 119.65. *Thou haſt dealt well with thy Servant O Lord, according to thy Word*, (as if he ſhould have ſaid) O Lord, I have found thee as good as thy Word to me, thou didſt not fail in performing what thou promiſedſt, what thou ſpakeſt came to paſs, thy Word was not violated, or made void, and hence ſayes *David*, *Pſa.*56.4. *In God will I praiſe his Word*, and again in the 10. Verſe, *in God will I praiſe his Word, in the Lord will I praiſe his Word*, that is, as I ſuppoſe we may interpret it, among other things in God, that are ſo obſervable, and praiſe-worthy, I *will praiſe his Word*. I will obſerve and take notice of that, and praiſe and extol that which is ſo true, ſo firm, ſo ſolid, ſo indiſſoluble; this Faith eſpecially, looks at in God, and there leanes and relies,

and

and well it may, it being ſo firm, being that which cannot fail, hence ſayes *David*, Pſalm 119.74. *They that fear thee, will be glad when they ſee me, becauſe I have hoped in thy Word*, I, and well they might, there is great cauſe why we ſhould rejoyce and be glad, when we ſee ſuch as hope in Gods Word. O that there were more ſuch that did it in truth, becauſe ſuch hope well, they fix their hope upon what is moſt firm, upon what will hold, and they cannot place their hopes better, ſuch ſhall never be aſhamed of their hope; *Heaven and Earth ſhall paſs away*, but that Word in which they hope *ſhall never paſs away*; *for the Mountains ſhall depart, and the Hills be removed, but my kindneſſe ſhall not depart from thee, neither ſhall the Covenant of my peace be removed, ſaith the Lord that hath mercy on thee.* God may break his peoples eſtates, he may break their relations, yea, he may break their bones, break their limbs, break their loines, break them with breach upon breach, as he did *Job*, *Job* 16. 14. God brake his eſtate, his relations, laid waſte his family, made deſolate

ſolate all his company, *Job* 16.7. 29. 5. 1. 18, 19. and brake his body, 7.5. So *Iſay* 38.13. I *reckoned*, ſayes *Hezekiah*, *till Morning*, *that as a Lion ſo will he break all my bones*: *from Day even to Night*, *wilt thou make an end of me*. But though God break all elſe, he never doth, nor will, nor can break his Word; and therefore ſayes *Job* ſtill, *though he ſlay me, yet I will truſt in him*, Job 13. 15. And *Hezekiah*, *Iſay* 38.16. *O Lord, by theſe things men live*, i. e. by the promiſes, and therefore as *Elizabeth* told *Mary*, Luke 1. 45. *Bleſſed is ſhe that believeth, for there ſhall be a performance of thoſe things which were told her from the Lord*, thus *Elizabeth* by the inſtigation of the Holy Ghoſt, pronounces *Mary*, and all ſuch as believe and rely on Gods Word, bleſſed, upon this ground, becauſe the Word of God cannot be broken, but ſhall certainly be performed, *Bleſſed is ſhe that believeth*, yea, bleſſed are all that believe and rely on the Word; but woeful is their eſtate that rely on any thing elſe, for they ſhall come down wonderfully, we may ſay of all other things that people

people truſt in, or leane on, let them be what they will, as is ſaid of *Egypt*, *they truſt but in the ſtaff of a broken reed, whereon if a man lean, it will go into his hand and peirce it*; ſo are all other things to all thoſe that truſt in them, and lean on them, but the word is moſt firm, and abideth for ever; and therefore on a moſt firm prop, do ſuch lean and rely, that ſtay themſelves thereon.

4. Again, cannot the Scripture be broken, nor Gods word therein fail, or be found falſe? then this it further informs us, and gives us to ſee how exceeding abundant God is in his goodneſs, and gratious condeſcention to his people (p), and how exceeding tender he is of their comfort and conſolation, who as concerning what he hath promiſed, hath not only given his people his word, though that cannot be broken as you have heard proved; but hath likewiſe added his oath, hath not only ſpoke, but ſworn, O how

(p) *Conſideranda & exoſculanda dei immenſa φιλανθρωπία, qua ſeſe ad noſtram infirmitatem in tantum demiſit ut quaſi aliquis noſtrum verbis ſuis περισσότερον, etiam jure jurando authoritatem conciliare voluerit.* Pareus *in* Locum.

how abundant herein doth appear the goodneſs of God, and his tenderneſs of his peoples comfort, and conſolation? as the Apoſtle expreſſes it, in the *Heb.* 6. 17, 18. *wherin God willing more abundantly to ſhew unto the heirs of promiſe, the immutability of his Counſel, confirmed it by an Oath, That by two immutable things, in which it was impoſſible for God to lie, we might have a ſtrong conſolation, who have fled for refuge, to lay hold upon the hope ſet before us,* (q) by two immutable things, that is, his immutable promiſe, and his immutable Oath, we might have ſtrong conſolation; God would have his people joyful, *Iohn* 15. 11. and their conſolation ſtrong; the ground thereof being ſo firm, and ſtrong, and ſolid; O let us admire, and adore Gods wonderful goodneſs, and gratious condeſcention herein, that we ſhould have

(q) *In Deo tam dicere, quam jurare, immutabile eſt, hominum longe alia eſt ratio, &c. Sermo vero dei certa eſt veritas, non juratos, cum vero additur jus jurandum, quaſi cumulus ad plenam menſuram accedit, hinc nobis valida conſolatio, quod deus qui fallere loquendo non poteſt, promittere non contentus, etiam jurat.* Calv. *in* loc. For God with Calv. to add his Oath to his promiſe, is as when a heap is put to a full meaſure.

two

two ſuch immutable things, that God ſhould both ſay and ſwear; God cannot lie nor deceive, whether he ſay or ſwear, his nature makes it impoſſible; and yet he is pleaſed to do both, both to ſay, and ſwear, ſuch is his wonderful goodneſs and condeſcention, and if yet notwithſtanding both theſe, we ſhall ſo far diſhonour God, and be wanting to our own comfort, as not to believe, and rely on both theſe, how ſad and unworthy a thing will it be? how derogatory to Gods glory, as well as to our own comfort? *Nudis ejus promiſſis fidem haberi oportuit, &c.* we ought (ſaith *Pareus* upon the place) to give credit to his bare promiſes, becauſe he is truth it ſelf, and goodneſs it ſelf, wiſedom it ſelf, and power it ſelf, wholly void of all falſhood and fraud; yet becauſe by reaſon of our infirmity, he hath not doubted to his moſt true promiſes, over and above to add his Oath, and that, that we might be thorowly perſwaded in our hearts of his immutable truth, and great kindneſs towards us, and from thence might have ſtrong conſolation, both in life and death, it would be more than barbarous inhumanity,

manity, and ingratitude for us, by our infidelity, not to give credit to his promiſes, being ſo confirmed.

5. Cannot the Scripture be broken? then from hence are we further informed, and given to ſee, whence it is, that there is yet a Church and Miniſtry in the world.

1. A Church; ſurely from hence it is, becauſe there are in the Scripture ſo many gratious promiſes, as concerning its continuance, and being upheld, and the Scripture cannot be broken, as that in the 16. *Matth.* 18. *that the gates of hell ſhall not prevail againſt it*, i. e. neither the power, nor policy of hell, neither the force, nor ſubtilty of the devill, nor all his inſtruments. For in former time, the gates were the Seat both of ſtrength and counſel, the Senate-Houſes & Fortreſſes being there; ſo that, that there is yet a Church in the world, it is not that Satan, or his inſtruments have been wanting, to exerciſe all their power, and policy to ſubvert it, and utterly to overthrow it, but becauſe Gods word cannot be made

voyd, becauſe this and other the like Scripture-promiſes cannot be broken, the Scripture cannot be broken; and therefore let the Churches enemies *aſſociate themſelves, and they ſhall be broken apieces; let them gird themſelves, and they ſhall be broken a pieces*; and *again, let them gird themſelves, and they ſhall be broken apieces, let them take Counſel together, and it ſhall come to nought, ſpeak the word, and it ſhall not ſtand*, becauſe the word of the Lord, that muſt ſtand, and cannot fall to the ground.

Iſay 8.9, 10.

So in the 12. *Zach*, the Churches preſervation there, and victory over all her enemies, is notably, and moſt elegantly ſet forth under a threefold Metaphor of what ſhe ſhould be to all her enemies. Firſt, a Cup of trembling, Secondly, a burdenſome Stone, Thirdly, as an hearth of fire amongſt the wood, and a Torch of fire in a ſheaf, *Verſe* 2, 3, 6. *behold I will make Jeruſalem a Cup of trembling unto all the people round about, when they ſhall be in the Siedge, both againſt Judah, and againſt Jeruſalem; and in that day I will make Jeruſalem a burdenſome ſtone for all*

all the people, all that burden themſelves with it, ſhall be cut in pieces, though all the people of the earth be gathered together againſt it. And *v.* 6. *In that day will I make the Governors of Judah like a hearth of fire among the wood, and like a torch of fire in a ſheaf; and they ſhall devour all the people round about on the right hand, and on the left, and Ieruſalem ſhall be inhabited again in her own place, even in Jeruſalem*; theſe are Metaphors, and all exceeding apt, and appropriate for to ſhew and illuſtrate, not only how bootleſs and fruitleſs, but likewiſe how pernicious to themſelves all the enemies attempts ſhould be againſt the Church; it is not for me at preſent to ſtand to open, and explain each of them, it would take up too long time; and therefore to ſpeak only a little of the ſecond of them, *v.* 3. *And in that day will I make Ieruſalem a burdenſom ſtone for all the people, all that burden themſelves with it, ſhall be cut in pieces, though all the people of the earth be gathered together againſt it*; the enemies of the Church are here compared to ſuch, who going about to ſhew their ſtrength, by lifting

up ſome great and heavy ſtone, that is above their ſtrength, come to be overborn, and cruſhed by its weight (*r*); and ſo ſhall it be with all thoſe, who go about to ſubvert, and overthrow the Church of God, they ſhall find it too burdenſome a ſtone for them; and inſtead of overthrowing that, ſhall be deſtroy'd, and overthrown themſelves (*ſ*); it is ſuppoſed to be a Metaphor, borrowed from an excerciſe, or game frequent in dayes of old, *viz.* to take up a great round ſtone to try their ſtrength, lifting it up from the ground ſometimes to their knees, ſometimes to their middle, ſometimes to their ſhoulders, and ſometimes as high as their heads, at which ſports in ſo lifting, they did ſometimes grievouſly hurt themſelves; but what ever it be the Metaphor is borrowed from, the meaning is this, that all the attempts of the Churches enemies, be they never ſo many, or mighty, be they what they will, or of whom they will, they ſhall all certainly not only be vain, and invalid as to the Church,

(r) *Comparat hoſtes Jeroſolymæ homini qui lapidem tollere conatur ubi vires non ſufficiunt, ille ergo concîdit ſibi nervos, &c.* Calv. *in* locum.

(ſ) *Eccleſia huc uſque tanquam ſcopulus, ad quem undique fluctus maris alliduntur, perſtat firma, & immota, nec delebitur unquam.*

mean

mean as to the utter overthrowing, and ruining thereof, but pernicious, and deſtructive, as in reference to themſelves, the Church ſhall be too burdenſom a ſtone for them all, and all their attempts, whether by power, or policy, by ſtrength, or ſtratagems they ſet upon it. O how many have ſtill in all ages been heaving at this ſtone, trying by all wayes, and means, for to evert it; the devill hath ſtill in all ages found ſuch fools, as to be lifting at it, ſome by their power, others by their policy, ſome one way, ſome another; but bleſſed be God, it hath hitherto been too heavy and burdenſom a ſtone for them all, and ſo ſhall be to the end, for theſe and the like, are Scripture-promiſes, and the Scripture cannot be broken, *Pſa.* 129. 1, 2. *Many a time have they afflicted me from my youth, may Iſrael now ſay, Many a time have they afflicted me from my youth, yet they have not prevailed againſt me* (t), it hath ſtill been indeed the way of the devill, and his wicked inſtruments in all ages, to af-

(t) *Eſt hactenus mirabiliter defenſa, & ſervata eccleſia, & ſervabitur de inceps fruſtra frementibus & contra nitentibus diabolis & toto mundo.* Moller: *in loc.*

afflict the Church, and their endeavour in all ages, to deſtroy the Church, I but yet they could never effect it, *yet they have not prevailed againſt me*, ſaith the Church.

2. From hence we are informed, and given to ſee, whence it is that there is yet a Miniſtery in the world, ſurely it is from hence, becauſe there are in the Scripture ſo many gracious promiſes made, as concerning the continuing and upholding the ſame, and the Scripture cannot be broken, and therefore, is not at this day the Miniſtery broken and utterly extinct, becauſe the Scripture cannot be broken. Truly it is marvellous, and may ſeem ſtrange, that there ſhould be yet a Miniſtery in the World, conſidering, Firſt, the many Enemies on every hand that it ſtill hath, both open, and ſecret, potent, and politick; Atheiſts, and Papiſts, and Apoſtates, and Schiſmaticks, and Sectaries of all ſorts, as Quakers, Ranters Anabaptiſts, Familiſts, and what not? however they may in ſome things diſagree among themſelves, yet herein have and do all agree for to oppoſe

poſe the Miniſtery. And ſecondly, conſidering how many wayes and meanes have been, and ſtill are attempted to ruine it, what ſtones have been left unturned; what deſignes unaſſayed, to overthrow it? many of which have notably of late been held forth (v), as 1. By railing upon, and reviling the perſons of Gods Miniſters, and raiſing all manner of Reproaches againſt them, &c. Secondly, Crying down the preſent Miniſtery as Antichriſtian, &c. Thirdly, By taking avvay their maintainance, or at leaſt attempting it. Fourthly, By ſetting up the baſeſt and meaneſt of the People, and ſuch as have no Arts nor Knowledge in the Tongues to be Preachers, that thereby they might make the World believe, that the Miniſterial Office is of all other, the loweſt and eaſieſt. Fifthly, By denying the very Office it ſelf; theſe with divers others of the like nature, have been, and ſtill are the vvayes and meanes vvhereby many ſeek to ruin the Miniſtery.

(v) *Jus Divinum Miniſterij Evangelici Preface.*

And if to all theſe we add, the Worlds woful undervaluing, and contemning of the Miniſtery, treading that

under their feet, vvhich they ſhould wear as *a Crown upon their Head*, I mean the Miniſters and their Goſpel-doctrine, O how much more wonderfull will it appear, that there is yet a Miniſtery in the World? but the Scriptures cannot be broken, made void, and therefore though it be wonderful, yet it is ſo. Thus that there is a Miniſtery yet in the World, it is not that the Devil, together with his inſtruments of all ſorts, have been wanting to overthrow it; It is not that the ungrateful World hath not demerited the removal of it; but becauſe Gods Word cannot be made void, I mean as to a Miniſtery ſomewhere, though not it may be here or there, in this or that place, but in ſome place; Thus that the Miniſtery of the Word ſhall continue to the end of the World, is clearly held forth, *Eph.* 4.11, 12, 13. *And he gave ſome Apoſtles, and ſome Prophets, and ſome Evangeliſts, and ſome Paſtors, and Teachers; for the perfecting of the Saints, for the work of the Miniſtery, for the edifying of the Body of Chriſt: till we all come in the unity of the Faith, and of the knowledge of the Son of God, unto a perfect*

Rev. 12. 1.

perfect man, unto the measure of the ſtature of the fulneſſe of Chriſt: Till we all come, that is here to be marked and obſerved, that the Miniſtery is to continue to the end, the uſe of it being to the end while we are in the World. Look as while a houſe is not fully built, the Workmen may not be diſmiſſed; So until the Houſe of God have every Believer, every ſtone of it laid, the Builders of it muſt be continued; hence this Miniſtery of the Paſtor and Teacher, is called an induring Miniſtery, a Miniſtery that remains, 2 *Cor.* 3. 11. *For if that which was done away was glorious, much more that which remains is glorious.*

Thus the Lord hath alwayes had Paſtors and Teachers in his Church, though they have not alwayes been ſo apparent, and ſo will have to the end of the World, maugre all the malice of Satan and his inſtruments, thus it is ſaid, *Revel.* 12 6. *That the Woman*, i. e. the Church, *fled into the Wilderneſs, where ſhe had a place prepared of God, that they ſhould feed her there, a thouſand two hundred and threeſcore dayes.* The Church here, is in an obſcure, afflicted,

cted, and ſolitary condition, *in the Wilderneſſe*, and yet ſhe has *a place prepared of God that they ſhould feed her*, they, who? this ſeemes to refer to the 2. Witneſſes, *Chapter* 11.3. Gods faithful Miniſters they ſhould feed her there, for it falls out in the ſame time, as appears by the number of dayes, *Chapter* 11.3. An Alluſion to the feeding of the *Iſraelites* in the Wilderneſs. Gods faithful Miniſters are thoſe that feed the Church, *Jer.* 3. 15. *John* 21. 15. *Acts* 20. 28. And theſe here are ſent forth by God for this very purpoſe, to feed, maintain, and uphold the Church of God, Now all the while ſhe is in the Wilderneſs, in her obſcure, retired, afflicted, and ſolitary ſtate and condition; So that the Church hath ſtill in her obſcureſt ſtate, had her Paſtors and Teachers that feed her, and ſo ſhall have to the end of the World.

So 1 *Cor.* 12. 28. *And God hath ſet ſome in the Church, Firſt Apoſtles, Secondarily Prophets, Thirdly Teachers*, &c. Set ἔθετο, *conſtituit*, ſetled, confirmed, eſtabliſhed, and if God have eſtabliſhed them, who ſhall extirpate them? and *Revel.* 2. 1. Chriſt is ſaid

to

to hold the Stars in his right Hand, and this being Scripture that cannot be broken, who ſhould pull them thence, where can they be ſafer than there? it notes Chriſts Love to them, and care of them, to keep them ſafe; ſo *Matthew* 28.20. *And loe I am with you alway to the end of the World*, and if God be with us, and for us, who can be againſt us? truly many may be, and are againſt us, but not ſo as to carry it, there is no Wiſdom, nor Counſel, nor Underſtanding againſt the Lord, that is effectual, that is able to prevail againſt the Lord; As *Gamaliel* ſaid, *Acts* 5. 38, 39. For if this Counſel, or this work be of Man (ſpeaking of the work which the Apoſtles did act and carry on) *i.e.* ordained of Men, and taken up meerly by humane authority, it will come to nought, it will be broken, the *Greeks* is looſed, καταλυθήσεσθαι, but if it be of God, *i.e.* ordained & appointed by him, undertaken, and caried on by his authority & command, ye cannot overthrow it, καταλύσαι, *diſſolvere*, break it, looſe it, leſt haply ye be found to fight againſt God, — or beware, take heed, leſt ye be found to fight againſt God,

ſo

ſo *Beza*, *& videte ne etiam cum Deo pugnare comperiamini*, as if he ſhould ſay, it is vain and impious to fight againſt God, and folly to think ever to 'prevail againſt that which is of him.

Thus we ſee whence it is, that there is yet a Church and Miniſtery in the World, that they are not utterly overthrown and broken, it is, becauſe theſe and the like Scriptures cannot be broken; and how comfortable is this to think, that let Hell break looſe, and the World never ſo much rage, yet God will ſtill have a Church and Miniſtry in the World, both thoſe that ſhall teach, and others that ſhall be taught, even to end of the World, for the word affirming it, it cannot be made void.

6. Again, cannot the Scripture be broken, but what ever it ſpeaks ſhall certainly come to paſs? then this further informs us, and gives us to ſee the Blaſphemy, and deſperate folly, and madneſs, of thoſe who walking after their own luſts, profanely deride at the Scriptures, and ſcoffingly demand, as thoſe

thoſe in the 2 *Peter* 3. 4. *Where is the promiſe of his comming ? i.e.* the fulfilling of the promiſe, and prediction of his coming, *for ſince the Fathers fell aſleep, all things continue as they were, from the beginning of the creation*: thus they ſcoffingly demand, and this demanding is no better than denying, and what Blaſphemy, yea what deſperate folly and madneſſe is it thus ſcoffingly to queſtion and deny that which being Scripture cannot but come to paſs? for the Scripture, as hath moſt fully and abundantly been made good, cannot be broken; why? the very Devils themſelves in this ſhall condemn theſe, for they believe and aſſent to the truth of this Scripture, that the Lord will come, yea, and are ſo affected with it, and ſo much under the dread of it, as that they tremble at it, *Iames* 2.9. *The Devils believe and tremble*, (*w*) or quiver and ſhake; what do they believe? why this, the truth of Scripture, among other, that Chriſt will certainly come a-

(*w*) πφισσουσι, *Horreſcunt, Contremiſcunt,* The word ſeemes to imply an extreme fear and horror, which cauſes not onely trembling, but alſo a roaring, a ſhricking out.

gain

gain, and that there will be a day of Judgement, which will occaſion more torment unto them, and therefore they tremble becauſe of the fearful Judgements of God, whereunto they are reſerved, 2 *Peter* 2.4. And O what deſperate folly and madneſs is this, to be below even the very Devils, to be ſuch as even they ſhall condemn? as all ſuch prophane Scoffers are, who laugh, and ſlight, and make light of that, which *the very Devils themſelves believe*, and are ſo far under the dread of it, that they ſhake, and quake, and thou art ſtupid, and ſenſeleſs, they believe and fear the promiſe of his coming, and thou jeeringly demand'ſt where is the promiſe of his coming? this is not onely to come ſhort of *Felix*, for it is ſaid, *he* Act. 24. 25. *trembled* when he heard of this Doctrine, but of the very Fiends; the Pſalmiſt ſaith, *Man that is in honour, and underſtandeth not, is like the Beaſts that periſh*, Pſalm 49. 20. But not to believe, this is to below the Devils, they ſhall condemn ſuch at the great day. Lord, theſe came ſhort of us, that which we believed, and trembled at, that they denyed and laugh'd at, and what

what blaſphemy, and deſperat folly and madneſs is this?

Of ſuch we likewiſe read, *Iſay* 5.18, 19. *Wo unto them that draw iniquity with cords of vanity, and ſin as it were with a Cartrope, that ſay, let him make ſpeed that we may ſee it, and let the counſell of the holy one of Iſrael draw nigh, and come, that we may know it.* O horrid Blaſphemy, and deſperate madneſs, thus in a jeering flouting way, as it were to mock at Gods word, which cannot poſſible be made voyd; as if they ſhould have ſaid, you have oft told us of the holy one, what he would do, but when comes he, when ſhall we ſee his work? threatned men live long; You threaten us, but we ſee nothing effected of what you threaten; but certainly ſuch ſhall ſee it ſoon enough to their coſt, for the Scripture cannot be broken; and then they ſhall *diſcern whoſe word ſhall ſtand, Gods or theirs*, as the Lord tells thoſe in the 44. *Jer.* 28. That is, they ſhall find ſhortly to their ſmart, and by woful experience, the truth, and ſtability of my word, which ſhall undoubtedly, and unavoidably take effect, and be fulfilled, as alſo the folly,

folly, and vanity of their own preſumptions, which ſhall be fruſtrated, and diſanulled, as God tells thoſe in the 5. *Ier.* 12, 13, 14. *they have denyed the Lord, or belyed the Lord, and ſaid, it is not he, neither ſhall evill come upon us, neither ſhall we ſee the ſword, or famine: And the Prophets ſhall become wind*, i.e. their Prophecy ſhall never be accompliſhed, nothing ſhall come of them, they are but wind, the threats which they utter ſhall never hurt us; but mark what follows in the 14. *verſe. wherefore thus ſaith the Lord God of Hoſts, Becauſe ye ſpeak this word, behold I will make my words in thy mouth fire, and this people wood, and it ſhall devour them*; ſuch as eſteem the word of God but wind, ſhall find it to be fire, and ſuch as will not believe, and give credit to it, ſo as to be warmed by it, ſhall be conſumed by it; *and they ſhall know* ſaith *God*, Ezek. 6. 10. *that I am the Lord, and that I have not ſaid in vain, that I would do this evill unto them. But we are ſure*, ſaith the Apoſtle, *that the judgement of God is according to truth, againſt them that Commit ſuch things*; it is ſo, if we interpret it of Gods adjudging

judging to puniſhment, as all profane ſcoffers ſhall at length find, *theſe things haſt thou done ſaith God, and I kept ſilence, and therefore thou thoughteſt that I was altogether ſuch a one as thy ſelf: but I will reprove thee, and ſet them in order before thine eyes, conſider this thtrefore, ye that forget God,* and profanely ſlight, and make light of his word, *leſt he tear you in pieces, and there be none to deliver.* They who now moſt Queſtion, and ſcoff at what God in his word threatens, ſhall be forced another day to ſay as thoſe, *Lament.* 2.17. *the Lord hath done that which he had deviſed, he hath fulfilled his word that he had commanded in the dayes of old,* and as thoſe, *Zach.* 1.6. *like as the Lord of Hoſts thought to do unto us according to our wayes, and according to our doings, ſo hath he dealt with us,* and as Dan. 9. 12. *he hath confirmed his words which he ſpake againſt us.* Pſa. 50. 21, 22.

Again, is the Scripture that which cannot be broken? then from hence is matter of much Humiliation, that the Scripture being that which cannot be broken, we have ſo often, and ſo many Uſe 2. Humiliation.

wayes made, as if it could, or would be broken, that we have not walkt, nor lived up to this truth, that our behaviours, carriages, and demeanors, have been such as have as it were contradicted the truth of this point, and made as if the Scripture were that which might be broken, or did err, or mistake; it may be verbally, we have assented to it, and acknowledged it, but really and practically have denyed it; and how exceedingly should it humble us, that we can give credence to the word of a man, that we can really seal, and assent to what they say as truth, make their word firm; if they promise, we can rely upon it; if they threaten, we can dread it; but we make as if the word of God would fail, as if that were not firm? *the fool*, it is said, *hath* Psal. 14. 1. *said in his heart, there is no God*, and so how often have we, and do we say in our hearts, and say in our behaviours, there is no truth as it were in Gods word? we make as if it was of no force, of no effect, and how sad is this? shall man be more credited than God? a creature more than the *Creator*, *who is blessed for ever? if we receive* saith the Apostle

Apoſtle *John*, *the witneſs of men, the witneſs of God is greater*; but how do we make it leſs? *how long ſaith the Lord, will this people provoke me? how long will it be ere they believe me?* O it much provokes the Lord, when he is not believed, when we make at leaſt really, as if his word was not true, but did lye; and what do we leſſe, when God threatens, and we do not fear, neither are affected therewith, or warned thereby? O Lord ſaith the Prophet *Habakkuk*, *I have heard thy ſpeech, and was affray'd*; he really aſſented to what God by his word threatned; ſo when we profeſſe our ſelves to be heires of the promiſes, and yet do not rely on them, nor comfort our ſelves in them, what is this, but really to make, as if what God ſpeaks ſhould never come to paſſe? O there are many wayes (as I might ſhew you) and O that it might humble us, that we really at leaſt croſs, and contradict this truth, and make as if the Scripture could be broken; as to inſtance in ſome. 1 John 5. 9.

As firſt, when we do not fear, nor ſtand in awe of God, but go on to provoke him, what do we but really make,

as if the Scripture could be broken, and as if it were not true, as concerning what it ſaith and affirms of the abſolute and irreſiſtable power of God, of his infinite Majeſty, greatneſs, and dreadfulneſs? 1 *Cor.* 10. 22. *Heb.* 12. 29. *Matth.* 10. 28.

So when we do not love God, and are not much in prayſing of God, and ſtill give thanks to God, what do we leſſe than really make as if the Scripture could be broken, as if it did err, and was falſe, as concerning what it ſaith, and affirms, of the bounty and great goodneſs of God, and of his beauty, amiableneſs, and ſweetneſs? *Pſal.* 145. 9. *Zac.* 9. 17.

So when we do not depend, nor rely on God, when we do not caſt our care on him, what do we leſs than really make as if the Scripture was falſe, as concerning what it affirms of his care for us, and of that reſpect which he hath to us? 1 *Pet.* 5. 7. *Matth.* 6. 30.

So when we do not walk before God, and are upright, keep cloſe to him, and not turn aſide from him, what is this, but really to make as if the Scripture did err, as concerning what it ſaith of

God

Gods all-ſufficiency? *Gen.* 17. 1.

So while we make not God our happineſs, and chief good, what is this, but to make as if what the Scripture teſtifies of his being ſo, was not true?

So when we love and embrace this preſent world, what is this, but to make as if the Scripture did err concerning what it ſpeaks of the vanity of it, and the danger of adhering to it? and ſo when we do not hate and abhor ſin, what is this, but to make as if the Scripture did err concerning what it ſpeaks of its vileneſs? ſo while we refuſe to walk, or do not delight in wiſdomes wayes, what is this, but to make as if the Scripture did err, as concerning what it ſaith of their pleaſantneſs, and peace? *Prov.* 3. 17. So while we do not make out after heaven, nor dread hell, what do we but make as if the Scripture was falſe, as concerning what it affirms of the glory, and excellency of the one, and of the horror, and terror of the other?

In a word, while we neglect Faith, Repentance, Regeneration, Holineſs and the like, what do we but really make as if the Scripture was not true

but falſe, as concerning what it affirms of the indiſpenſable neceſſity of theſe? *John* 3. 36. 8. 34. *Mark.* 16. 16. *Luke* 13. 3, 5. *John* 3. 3,5. *Heb.* 12. 14. And ſo I might dilate my ſelf, and run forth into many other particulars, but theſe ſhall at preſent ſuffice; and O that they might ſuffice exceedingly to humble us; for which of us have not in ſome of theſe wayes croſt, and contradicted this truth, and made as if the Scripture could be broken? yea, and many other wayes; but I ſhall leave it to your own meditations, to inlarge herein.

Again, cannot the Scripture be broken? then there are ſeveral duties, which from hence, we are to be exhorted, and ſtirred up unto, as

Uſe 3. Exhortation. 1. Cannot the Scripture be broken, can it not err, nor miſtake, nor be deceived? then let the conſideration hereof ingage us, and prevail with us, much to read it, and often to excerciſe our ſelves in it, why? why becauſe it cannot be broken, it cannot err, or miſtake there's nothing in it but what is true, nothing that is falſe, or erronious; and this

this is that which prevailed with *David*, ſo much to love it, and delight in it, and exeerciſe himſelf in it, *Pſa.* 119. 140. *thy word is very pure, therefore thy ſervant loveth it*, it's clear from all mixture of falſhood, the Hebrew word which we render pure, ſignifies tryed, purged, or purified, and ſo renderd in the margin, (*x*) tryed, or refined, and *Ainſworth* renders it, thy ſaying is fined vehemently, *Iunius Purgatus eſt Sermo tuus valde*, and ſo *Piſcator*, a metaphorical expreſſion, implying, there is not the leaſt mixture, or droſs of falſhood, or deceit therein, ſuitable to that in *Pſal.* 12. 6. *the words of the Lord are pure words, as Silver tryed in a Furnace of Earth, purified ſeven times*; and *Pſal.* 119. 160. *thy word is true from the beginning, &c.* (*y*) *i.e.* The whole Scripture from the beginning to the ending, is nothing but truth, truth, and all truth, is the ſhort ſum of it, or ſince thou firſt ſpakeſt, or promiſeſt, even to the end, all thy ſayings are true; hence *David* did ſo love them, and delight in them, and ſtill

(x) Tzeruſhah *a* צָרַף He melted Metal, or he purified, or purged in the fire, as Goldſmiths do Gold, &c.

(y) *A principio id eſt à ſeculo, quaſi dicat ſemper verbum tuum fuit verum.*

converſe with them, and excerciſe himſelf in them, he made them the men of his Counſel, *verſe* 24. *thy teſtimonies alſo are my delight, and my Counſellors,* אַנְשֵׁי עֲצָתִי *Viri conſilii mei.* Hebrew, *men of my Counſel* (z), they with whom I ſtill conſult; here was no deceit, or falſhood; mens writings indeed are many times full of falſhood, and error, and for the moſt part, are but mixt; but here's all truth, and nothing but truth; and how ſhould we then be provoked much to uſe them, and often to converſe with them? O let not God have cauſe to complain of us as ſometimes he did of *Ephraim, I have written to him the great things of my Law, but they were counted as a ſtrange thing*, Hoſea 8. 12. they ſlighted them as if they did not concern them, they ſcarce lookt into them, but delighted more in their own fancies, and devices; other Books and writings of men, we may indeed read, but it is ſad, when the multitude of them hinders from reading the Scripture, which is that, which is ſo infinitely above all other Books and writings; memorable to this purpoſe, is that which I have ſometimes read of *Luther*, that he ſaid, he

he could wiſh thoſe Books ſet out by himſelf utterly aboliſhed, becauſe that he feared, that by reading of them, ſome might be hindred from ſpending their time in reading the Sacred Scriptures, but this they ſhould not do, the Bible ſhould be too us, above all other Books, and more peruſed than any other Book or Books, for that cannot be broken; we have alſo ſaith the Apoſtle *Peter*, *a more ſure word of Prophecy, whereunto ye do well that ye take heed,* ᾧ καλῶς ποιεῖτε προσέχοντες. I, we do well indeed, while we take heed, and converſe much with that ſure word which cannot be made voyd, *ye do well*, or worthily, famouſly, honourably, *Acts* 17. 11. *theſe were more noble than thoſe of Theſſolonica, for they ſearched the Scriptures daily*, that man is pronounced bleſſed, who *delights in the Law of the Lord, and meditates in it day and night.* Pſa. 1. 1, 2.

2. Again, cannot the Scripture be broken, let us then believe this, as concerning the Scripture that it is that which cannot be broken; we have heard how abundantly it hath been proved, both

both by Sctipture and reaſon, and from experience, and therefore let us after all, I ſay, believe this, that the Scripture is that which cannot be btoken; O that we could in truth ſay, as the Apoſtle *Paul* does, *Act.*24.14. That we believe all things which are written in the Law and the Prophets, ther's great cauſe we ſhould do ſo, being that which cannot be broken; And therefore our Saviour ſharply reproves thoſe 2. Diſciples, for their ſlowneſs of heart, to believe all that the Prophets have ſpoken, *Luke* 24. 25. *O Fooles, and ſlow of heart to believe all that the Prophets have ſpoke*; Fooles, becauſe ſlow of heart to believe, it being that which muſt be, and cannot be broken.

3. And Thirdly, Let us not onely believe this, but walk daily and continually under a ſenſe and apprehenſion of this, with this firmly fixt upon our Spirits, and ſtill in our minds, that the Scripture cannot be broken; and ſurely there is no one thing as concerning the Scripture that would or could be of greater uſe, or more ſingular advantage

vantage to us than this, to believe and daily to live in the ſenſe and apprehenſion of this truth of the Scriptures impoſſibility of being broken; O what a ſingular, and ſovereign way and meanes would this be to bring us much to profit by all Scripture, by Prophecies, by Promiſes, by Threatnings, yea, by what ever it ſaith or affirmes.

As the Scripture ſaies, and affirmes, yea, as good as ſweares, that *except a Man be born again, born of Water, and of the Spirit, he cannot enter into the Kingdom of God*, John 3.3,5. And now this being Scripture, and ſo that which cannot be broken, did we but believe this, and were our hearts but throughly perſwaded of this, and did we but daily walk in the ſenſe and apprehenſion of this, could we neglect this great work of Regeneration of being born again, as we do? And ſo I might inſtance as concerning Knowledge, *Iſay* 27. 11. Concerning Faith, *John* 8. 24. 3.36. *Marke* 16. 16. Concerning Repentance, *Luke* 13. 3, 5. Concerning holineſs, *Hebrewes*. 12, 14. *John* 13. 8. O did people but believe, that in what the Scripture ſaies of the neceſſity of theſe

theſe it could not be broken, could they ſlight and neglect them as they do?

So when the Scripture affirmes, that *every idle word that Men ſhall ſpeak, they ſhall give account thereof in the day of Judgement*, Matthew 12. 36. O did Men but believe this, and walk continually in the ſenſe and apprehenſion of this, that in this the Scripture cannot be broken; Would they not be more circumſpect in their words? Would they be vain and frothy in their diſcourſes, as many times they are? ſo when the Scripture affirmes, that *we muſt all appear before the Judgement Seat of Chriſt, that every one may receive the things done in his body according to that he hath done, whether it be good or bad*, 2 Cor. 5. 10. Would they not have a greater Care what they did?

So the Scripture ſayes, *ſtraight is the gate, and narrow is the way that leads to life, and few there be that find it, and the righteous ſcarcely are ſaved*, and now the belief and perſwaſion of this in the Heart, and ſenſe of it upon the Spirit, would it not make people more

Mat. 7. 14. 1 Peter 4. 18.

more ſtudious and more induſtrious to be ſaved? So it ſaies, that *a rich Man ſhall hardly enter into the Kingdom of Heaven*, and were there a belief, and ſenſe of this upon the Spirit, that herein the Scriptures cannot be broken, would Men be ſo ſtudious and deſirous to be rich as they are? or having riches, would they be leſs ſolicitous of entring into the Kingdom of Heaven than others, who can hardlier enter in than other men? Mat. 19. 23

And ſo I might very much inlarge my ſelf herein, to ſhew and demonſtrate unto you, of what ſingular uſe and advantage it would be unto us, did we believe, and withall walk in the ſenſe & apprehenſion of this truth, that the Scriptures cānot be broken, how would Threatnings more ſtartle & terrifie the wicked? and how would Promiſes more comfort and cheer the godly? *The God of hope*, ſaies the Apoſtle, *fill you with all joy aud peace in believing*; I, this is the way indeed, for Chriſtians to have their ſouls filled with joy and peace, as concerning the promiſes, by believing them, and by walking in the ſenſe and apprehenſion of this, that Ro. 15. 13.

they

they are ſuch as cannot be broken; this was the way indeed to ſuck and draw out the ſweetneſs of them. But of this I ſhall ſpeak more afterward in the uſe of Conſolation.

4. Cannot the Scripture be broken, can it not err or be deceived, but is every thing ſo as the Scripture ſaies and affirms? Let this prevail with us then, to ſeal and aſſent to what ever it ſaies, though it ſeemes never ſo ſtrange, unlikely, or improbable to carnal ſenſe and reaſon, or croſs and contrary to our own corrupt judgements, and opinions, for the Scripture cannot be broken, as that in *Luke* 16. and the 31. *verſe*. It is ſaid, *if they hear not Moſes, and the Prophets, neither will they be perſwaded, though one riſe from the dead.* No, the world thinks otherwiſe, O did but a Man riſe from the dead, did but a wicked man come from Hell, and tell others what he there ſuffers, and what they were like to ſuffer, if they did not mend their manners, O this would prevail with them, by this they would be perſwaded; no, they would not, for the Scripture ſayes, and that can-

cannot be broken, *if they hear not Moſes and the Prophets, neither will they be perſwaded though one roſe from the dead*, ſuch as are not perſwaded by the Word preached, ſuch would not be perſwaded, though one roſe from the dead. So *Iſay* 27.11. There it is ſaid, *It is a people of no underſtanding, therefore he that made them, will not have mercy on them, and he that formed them, will ſhew them no favour.* Now the World thinks otherwiſe, O ſay they, he that made us, will ſave us, but let this prevail with us, to ſeal to this truth, becauſe it is Scripture, and cannot be broken. So *Matthew* 19.23. Then ſaid *Jeſus* unto his Diſciples, *Verily I ſay unto you, that a rich Man ſhall hardly enter into the Kingdom of Heaven.* And again, *I ſay unto you, it is eaſier for a camel to go through*, &c. So 1 *Cor.* 1. 26, 27. *For ye ſee your calling, Brethren, how that not many wiſe men after the fleſh, not many mighty, not many noble are called*, &c. So *Matthew* 16.25. *Whoſoever will ſave his life ſhall loſe it, and whoſoever will loſe his life for my ſake, ſhall finde it.* So *Marke* 10.29, 30. *Verily I ſay unto you,*

you, there is no Man that hath left houſe, or Brethren, or Siſters, or Father, or Mother, or Wife, or Children, or Lands, for my ſake, and the Goſpels, but he ſhall receive an hundred fold now in this time, houſes, and Brethren, and Siſters, and Mothers, and Children, and Lands, with Perſecutions; and in the world to come eternal life. Now theſe, and many the like, are Paradoxes to the World, but what ever they be to the World, let this prevail with us, for to ſeal to them, they being Scripture, and the Scripture being that which cannot be broken. And let us ſeal to theſe and the like, not not onely Verbally, but really, not onely in point of Judgement and opinion, but of practice; as when it is ſaid, *Straight is the gate, & narrow is the way that leadeth unto life, and few there be that finde it*, Matthew 7.14. *And the righteous ſhall ſcarcely be ſaved*, 1 Peter 4. 18. *i. e.* not without much difficulty, and ado, not without great labour, the Greek μόλις is uſed of ſuch things, as with much labour are brought about, as *Acts* 27.7. Now it being certainly thus, let us really and practically ſeal to the truth hereof, by labouring

ſo

ſo much the more to be ſaved, and to enter in at the ſtraight gate.

Thus when it is ſaid, *What is a Man profited if he ſhall gain the whole World and loſe his own ſoul?* i.e. a Man is no whit at all profited; let us really ſeal to the truth hereof, by more minding our ſouls, and leſs regarding the profits of the World, ſo that *we muſt appear before the judgement ſeat of Chriſt*, 2 Cor. 5.10. by labouring that we *may be accepted of him*, and found in peace. To that, *that Satan goes up and down like a roaring Lion*, &c. 1 Peter 5.8. by being as the Apoſtle exhorts, the more ſober and vigilant.

And ſo I might inſtance as concerning what the Scripture ſaies of the upright, *Pſalm* 84.11. 37.37. Of Godlineſſe, 1 *Tim.* 4.8. *Hebrews* 12.14. Of Chriſt waſhing us, of Chriſt being in us, *John* 13.8 2 Cor.13.5, Let us really ſeal to theſe, by labouring ſo much the more to be upright, to be godly, to have Chriſt waſh us, and to get Chriſt in us, *&c.* And thus ſhould we come to reap the fruit and benefit of Scriptures, thoſe happy ends would be made good for which they were written.

5. Cannot the Scripture be broken, can it not err, or miſtake, or be deceived, but are things ſo as the Scripture affirms of them? if the Scripture ſaith, that Princes are Gods, in ſome ſenſe are they ſo, as our Saviour here affirms, and proves, becauſe the Scripture cannot be broken; then let us labour ſo to ſee, and ſo to diſcern things to be, as the Scripture ſaith of them, as the Scripture affirms concerning them, why? why becauſe the Scripture cannot be broken, it cannot err, and therefore they moſt certainly are as the Scripture ſaith of them; and therefore let us labour, yea, and never let us reſt till we come ſo to ſee them, and ſo to be able to ſay of them, as the Scripture ſaith of them, till we and the Scripture come to be of a judgement and opinion, and that however at preſent, they may ſeem quite otherwiſe; but as the
Rom. 3. 4. Apoſtle ſaith, (give me leave a little to allude to it) *let God be true*, but *every man a lyer*, i. e. let God be confeſt, and acknowledged true, ſo let his word, let the Scripture be acknowledged, and aſſented too as true, for that *cannot be broken*, but all contrary thoughts, and appre-

apprehenſions of things, lookt upon as falſe, and lying, for as the ſame Apoſtle affirms, *we are ſure the judgement of God is according to truth*, his ſenſe, and ſentence of things, and ſo the ſenſe and ſentence of the Scripture, of his word, we are ſure that is according to truth, that *cannot be broken*, that cannot err, or miſtake; and therefore never let us reſt, till we come to ſee things, as that ſaith of them, and then we ſhall certainly ſee things aright, ſee things as they are indeed.

As to inſtance in ſome particulars, the Scripture ſaith and affirms of God, that he is good, it ſaith and affirms ſo often, *Nahum* 1. 7. *The Lord is good*, Pſa. 106. 1. *O give thanks unto the Lord, for he is good, for his mercy endureth for ever*; and ſo *Pſal.* 107. 1. *O give thanks unto the Lord, for he is good, &c.* And now he is ſo, for the Scripture cannot be broken, cannot err; and therefore let us labour to ſee him ſo, and never reſt till we come ſo to ſee him, till we be able from what we our ſelves ſee, and experience, to ſay as *David*, Pſal. 86. 5. *For thou Lord art good, &c.* and

how great is his goodneſs, and how great is his beauty, Zach. 9. 17. and *O taſte and ſee that the Lord is good, bleſſed is the man that truſteth in him*, Pſa. 34. 8.

So the Scripture ſaith of Jeſus Chriſt, that he is moſt *pretious*, that he is *fairer than the Children of men*, that he is the *deſire of all Nations*, that he is *altogether lovely*, and the Scripture ſaying ſo of him, and it being that which cannot be broken, O let us never reſt, till we come ſo to ſee him, till we can ſay from what our ſelves ſee & perceive, as the ſpouſe in *Cant.* 5. 10. *my beloved is white and ruddy, the chiefeſt of ten thouſands, his mouth is moſt ſweet, yea, he is altogether lovely; he is more pretious than Rubies, and all the things that can be deſired are not to be compared to him.* O as that Martyr ſaid, None to him, none to him, and as that noble Italian Marqueſs, let their Gold and Silver periſh with them, who count all the gold & ſilver in the world worth one dayes communion with Jeſus Chriſt.

1 Pet. 2. 4. 6. 7. Pſa. 45. 2. Hag. 2. 7.

Galeacius Caracciolus.

So the Scripture ſaith of Gods teſtimonies, that they are wonderful perfect, pure, holy, juſt, and good, *Pſal.* 119. 129. *thy teſtimonies are wonderfull, therefore*

therefore doth my ſoul keep them, and 18. *verſe, open thou mine eyes, that I may behold the wonders of thy Law*, and *Pſal.* 19. 7. *the Law of the Lord is perfect, converting the ſoul*, Rom. 7. 12. *wherefore the Law is holy, and the Commandement holy, juſt, and good.*

Of Gods Ordinances, that they are amiable, and deſirable, *Pſal.* 84. 1. 27. 5. &c. *How amiable are thy Tabernacles? &c.* ——*To behold the beauty of the Lord, &c.*

Of Gods Grace, and of ſuch as are gratious, that they are excellent, 1 *Cor.* 12. laſt. *Pſal.* 16. 3. *Prov.* 12. 26. *And yet ſhew I unto you a more excellent way,* ——*And to the excellent, &c. The righteous is more excellent.*

Of wiſdoms wayes, that they are *wayes of pleaſantneſs*, and of her paths, *that they are paths of peace*, Prov. 3. 17.

Of man, that he is vain, *yea at his beſt eſtate altogether vanity*, Pſa. 39. 5.

Of ſin, that it is vile, bitter, filthy, fooliſh, bootleſs, fruitleſs, *James* 1. 21. *Jer.* 2. 19. *Pſa.* 28. 5. *Rom.* 6. 21.

Of the world, and all worldly things, that they *are vanity*, yea, *vanitie of vanities*, vaineſt vanity, 1 *Eccl.* 5. *Prov.*

23. 5. *Eccl.* 5. 16. And ſo I might inſtance in many other.

And now the Scripture thus ſaying and affirming of them, and it being certainly ſo as the Scripture ſaith of them, it being that which cannot be broken, O lets labour and never reſt, till we come thus to ſee them, for we are ſure that what the Scripture ſaith, is according to truth; thus *Pſal.* 19. 10. the Scripture there ſaith, of the judgements of the Lord, that they are *more to be deſired than Gold, yea, than much fine Gold, and ſweeter alſo than the honey, and the honey-comb*: and thus *David* ſaw them, thus they were to him, *Pſal.* 119. 72. *The law of thy mouth is better to me than thouſands of Gold and Silver*, ver. 103. *How ſweet are thy words unto my taſte? ſweeter than honey to my mouth.* Shall I look upon things, and judge of things, rather as my own corrupt, and erronious judgement fancies of them? and not rather according to the unerring ſentence of Gods word; no, let God be true, let his word be true, yea, it is moſt true, and unerring; and therefore let all contrary opinions

pinions be lookt upon, as falſe, and erronious.

O let us never reſt, as concerning what the Scripture ſaith, and affirms of things, till we be able to ſay, as the Queen of *Sheba* ſaid in another caſe to *Solomon*, 1 Kings 10. 6, 7. *and ſhe ſaid to the King, it was a true report, that I heard, and behold the half was not told me*; ſo the reports I heard out of the Scripture were true reports, what out of the Scripture was reported, and made forth unto me, of the goodneſs of God, and the lovelineſs of Jeſus Chriſt, of the beauty of holineſs, of the Amiableneſs of Gods Ordinances, of the pleaſantneſs of Chriſts wayes, of the vanity of the world, of the vileneſs of ſin, O they were all true reports; and behold the half was not told me.

Thus lets never reſt till our judgments and the Scripture agree, till we and it come to be of an opinion; not we and the world, but we and the word; this was the prayer of *Paul*, in behalf of the *Philippians*, that *they might approve*

Eſt ſapiens cui res ſapiunt prout ſunt, cui vero ipſa jam in ſe prout eſt ſapientia ſapit is non modo ſapiens ſed etiam beatus eſt. Bernard.

things that were excellent, Phil. 1. 9, 10 That ſuch things as were indeed excellent, according to the unerring account of the Scripture of them, they might ſo ſee them, diſcern them, underſtand them, and accordingly approve them; thus *David* ſaith in one place, *thy teſtimonies are wonderful*, Pſal. 119. 129. And in another he prayes, *v.* 18. *open thou my eyes, that I may behold wondrous things out of thy Law*, that I may ſee them as they are; and ſo let us pray, thou art good O Lord, the Scripture ſo ſaith of thee, and that cannot be broken, Lord make me ſo to ſee thee, that from my own experience I may ſay ſo too, &c. So Jeſus Chriſt is lovely, he is moſt pretious, *the chiefeſt of ten thouſand*; Lord make me ſo to ſee him, ſo to apprehend him, that he may be ſo to me, that I may ſay as the ſpouſe, *a bundle of Mirrh is my wel-beloved unto me, and my beloved is unto me a Cluſter of Camphire*, he is ſo in himſelf, and ſo he is to me, I ſo ſee him, apprehend him, experience him That we may never reſt, till we come to ſay as *Iob* in another caſe, *Iob* 42. 5. *I have heard of thee, by the hearing of the ear, but now*

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mine eye ſeeth thee, ſo I have heard of thee, and heard of Chriſt, and heard of other things, by the hearing of the ear, Miniſters have made ſuch and ſuch reports of them,& now I ſee them to be ſo indeed, as the Miniſter ſaid of them, I can from my own experience ſay now as he ſaid, and as the Scripture ſaith, now I believe his reports; and truly we ſhall never believe the reports of the word, till the Arm of the Lord be ſo revealed, as that we come indeed, not only to hear of them, but to ſee them, *Iſa.* 53. 1. *Who hath believed our report?* &c. And therefore, *bleſſed are their eyes, who ſee*, as our Saviour ſaith in another caſe, who ſo ſee, and apprehend things to be as the Scripture ſaith, and affirms of them, for ſo indeed they are, and muſt be, the Scripture being that which cannot be broken, which cannot err, or miſtake.

6. Again, cannot the Scripture be broken? then from hence ſhould we be exhorted, and provoked to be much in bleſſing, and praiſing of God. Firſt, That God ſhould find out a way to ſave man,

man, and yet what he had threatned for mans ſinning, be ſalved, and not be broken, &c.——Secondly, that thoſe things, which are of ſo great importance, and concernment, and that afford ſo great cauſe and ground of comfort, and on which our whole happineſs depends, are according to Scripture, which cannot be broken. And thirdly, that the Lord hath brought any of us into ſuch a ſtate, and condition, as that we may be ſaved, and the Scripture not be broken, nay, in which if we ſhould not be ſaved, the Scripture would be broken.

Firſt, I ſay, let us be exhorted to be much in bleſſing, and praiſing of God, yea, and in admiring, and adoring his infinite wiſdom, mercy, and goodneſs, that the Scripture, being that which cannot be broken, he ſhould contrive, and find out a way, ſo as for man to be ſaved, and yet his truth, the Scripture, what he had ſaid upon mans ſinning be ſalved, and not be broken; man had ſinned, and man muſt dye for ſin, according to what God had ſaid, *Gen.* 2. 19. *for in the day thou eateſt thereof, thou ſhalt*

ſhalt ſurely dye, i. e. not only ſpiritually, and temporally, but eternally; and now God out of his infinite wiſdom, and according to his infinite goodneſs, contrives, and finds out ſuch a way by his Son becoming man, that as man had ſinned, ſo man he doth dye for ſin, his Son becoming man, and dying, yea, ſuffers what was equivalent to the ſecond death, even to eternal death, and the pains of hell for ever, the whole wrath of God due to the ſin of man, being poured forth upon him; & thoſe ſufferings, though only for a ſhort time, yet being the ſufferings of ſuch a one, of him who was God, as well as man, were more than if all the world had ſuffered for ever, and did countervail everlaſting death and damnation.

And thus man is ſaved, and yet Gods truth ſalved, and his juſtice ſatisfied, the Scripture not broken; and this it was the Lords own doing, the contrivement of his wiſdom, and the product of his goodneſs, and mercy; and it is that which ſhould be very marvellous for ever in our eyes, and provoke us to be much in bleſſing, and praiſing of his name. And the more to provoke, and

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ſtir us up hereunto, conſider but theſe few particulars.

1. That according to what God had ſaid, we were all upon ſinning, in a loſt and undone condition, &c.

2. That if God could not have ſaved us, and withall have ſalved what he had ſaid, but that muſt have been broken, he would never have ſaved us, no, he would rather break a whole world, yea, were it ten thouſand worlds, than have his truth broken, he is *Iehovah*, and cannot but give being to what he ſpeaks. Heaven and earth ſhall paſs away, but his words cannot paſs away. Again

3. Conſider that it was beyond the Wiſedom and contrivement of all the Creatures in Heaven and in Earth, to finde out ſuch a way as that Man might be ſaved, and yet withall, what God had ſaid be ſalved, the Scripture not be broken. We find in the 6th. of *Daniel*, that *Darius* there ſignes a Writing and a Decree, *That whoſoever ſhould ask a Petition of any God or man for*

for 30. daies ſave of him, ſhould be caſt into the Den of Lions; & *Daniel* yet, when he knew that the Writing was ſigned, prayed as he did aforetime, thrice a day; And now when the King hears of this, he is ſore diſpleaſed with himſelf, *and ſets his heart on Daniel to deliver him, and he laboured, it is ſaid,* Verſe 14. *till the going down of the Sun to deliver him,* but his Statute and Decree being that which might not be changed, he could not do it, but *Daniel* is caſt into the Den of Lions. No more could all the Creatures in Heaven or in Earth have found out a way for Man to have been ſaved, and Gods Word be verified, no, but he muſt for ever, had it been left to them, have been caſt into Hell, the redemption of their Souls, though never ſo pretious, muſt have ceaſt for ever; as concerning ſuch Wiſdom, we might ſay as *Job* 28. 12. *Where ſhall it be found? and where is the place of it? man knoweth not the price of it, neither was it to be found in the Land of the living, the depth ſaith, it is not in me, and the Sea ſaith, it is not in me,* &c. And then conſider,

4. Fourthly,

4. Fourthly, that God now after all this, ſhould find out a way ſo to ſave man, as that what he had ſaid ſhould not be diſſolved nor violated, O what thanks can we render unto God for this? that he ſhould do it, when all the Creatures in Heaven and Earth could never have done it, and yet when as if it had not been done, if ſuch a way had not been contrived, man muſt have been undone for ever, and that God ſhould now do it, O what thanks can we, I ſay, render to God for this? how admirable ſhould this be in our eyes? eſpecially if we conſider the way he contrived, and took to do it; that we might be ſaved, and the Scripture not be broken, he is pleaſed to break his Son, to bruiſe him, *Iſay* 53. 10. *Yet it pleaſed the Lord to bruiſe him, he hath put him to grief*, &c. That he might ſpare us, he did not ſpare him, no, not his own Son, his dear Son, his beloved Son, his onely begotten Son, but *delivered him up*, he comes down from Heaven, becomes Man, and being found in faſhion as a Man, humbles himſelf, and becomes obedient unto Death, even the Death of the Croſs,

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and all, that we might live, and Gods truth not be violated; *For God ſo loved the Word, that he gave his onely begotten Son, that whoſoever believes on him, ſhould not periſh but have everlaſting life*, John 3.16. *And in this was manifeſted the Love of God towards us, becauſe that God ſent his onely begotten Son into the World, that we might live through him*, thus *by the grace of God*, as the Apoſtle ſpeaks, *Hebrewes* 2.9. *Jeſus Chriſt he taſtes death for every man*, i.e. for all ſorts of men, for every of the Elect, for every one who believes, for every one who hath life and ſalvation, he taſtes Death, he dyes for them, in their place, and in their ſtead, *Gal.*3.13. *Chriſt hath redeemed us from the curſe of the Law, being made a curſe for us*, his Soul was in our Souls ſtead, when he told his Diſciples, *it was troubled*, and when he cryed, *what ſhall I ſay? Father, ſave me from this hour: but for this cauſe came I to this hour? & my Soul is exceeding ſorrowful even to Death*; And when he was in ſuch an Agony, *as his ſweat is ſaid to be as it were great drops of blood falling to the ground*, then I ſay he was in our ſtead

Joh.12.27
Mat.26.38
Luc.22.44

(a) סָבַל borne as a Porter bears an heavy burthen.

fted, ſurely he hath (a) *borne our griefs, &* *carried our ſorrowes, it was for our* *tranſgreſſions that he was wounded, and* *for our iniquities that he was bruiſed*; they were laid upon him, or elſe they muſt have lain upon us, and ſunk us to all eternity. But by the grace of God that the Scripture might not be broken, in our being delivered from everlaſting breakings, Chriſt he is broken and dies, and by the grace of God his death ſtands for ours, and his pains though for a ſhort time, yet being of ſuch a one, frees us from everlaſting pains; and hence himſelf ſaith, *if a* John 8.51 *man keep my ſayingt, he ſhall never ſee* 52. *Death, nor taſte of Death*, that is, eternal (for that onely indeed deſerves the name of Death) why? becauſe Chriſt hath taſted Death for him, his Soul hath been in his Souls ſtead, and ſo God's Word comes to be ſalved, & man ſaved. And how can we now but cry out, *O the depth of the riches of the Wiſdom of God*, and of the grace of God, how unſearchable is his Wiſdom and Grace, and the wayes thereof paſt finding out! this love indeed we may admire, but reach its demenſions we never can, *O*

give

give thanks unto the Lord, for he is good, for his mercy indureth for ever, let the redeemed of the Lord say so. I they have infinite cauſe indeed ſo to ſay. I ſhall conclude this firſt part of this 6th. uſe with that of the Apoſtle *Iude*, *Now to the onely wiſe God our Saviour, be Glory and Majeſty, Dominion and Power, now and ever*, Amen. Pſal. 107. 1, 2.

Again Secondly, cannot the Scripture be broken? then from hence are we further to be exhorted and provoked, to be much in bleſſing and praiſing of God, that thoſe things that are of ſo great importance and of ſuch infinite concernment, and afford ſo great cauſe and ground of comfort, yea upon which our whole happineſs and comfort depends, are according to Scripture which cannot be broken. 2.

As that Chriſt died for our ſins, it is according to the Scriptures, and that he was buried, and that he roſe again the third day, is according to the Scriptures. 1 *Cor.* 15. 3, 4. *For I delivered unto you firſt of all, that which alſo I received, how that Chriſt dyed for our ſins, according to the Scriptures, and that he*

was buryed, and that he roſe again the third day, according to the Scriptures, mark, *according to the Scriptures.* For that he was delivered for our offences, and raiſed again for our Juſtification, *Romans* 4. 25. And that he aſcended, and now *ſits at the right hand of God, and there makes interceſſion for us,* is according to the Scripture, *John* 20. 17. *Romans* 8. 34. And now what can be matter of greater comfort or ſweeter conſolation than this? nay, is not this that on which all our comfort and happineſſe depends? that Chriſt died for our ſins, and that he roſe again and now ſits at the right hand of God and there makes interceſſion for us, is not this I ſay, the ſum of all our comfort? and now bleſſed be God, theſe they are according to the Scripture. So 1 *Peter* 2. 6. *It is contained in the Scripture, Behold, I lay in Syon a chief corner-ſtone, elect, precious, and he that believeth on him ſhall not be confounded.* ſo *he that believeth on me, as the Scripture hath ſaid, out of his belly ſhall flow Rivers of living Watter,* John 7. 38. *And ſo the Scripture ſaith, whoſoever believeth on him ſhall not be aſhamed.*

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Rom. 10. 1. So it is written, it is Scripture, that *Eye hath not ſeen, nor Ear heard, neither have entred into the heart of man, the things which God hath prepared for them that love him*, 1 Cor. 2. 9.

So that God is *merciful, and gracious, long-ſuffering*, is according to Scripture. Exo. 34. 6.

That *he forgives iniquity, tranſgreſſion, and ſinn*, is according to Scripture. Verſe. 7.

That he will *ſubdue his peoples iniquities, and caſt their Sinns into the depths of the Sea*, is according to Scripture. Mich. 7. 19

That he delights in mercy, and to exerciſe loving kindneſſe in the earth, is according to Scripture. Mich. 7. 18 Jer. 9. 24.

That *he will heal his peoples back-ſlidings, and love them freely*, is according to Scripture. Hoſ. 14. 4.

That *ſuch as come unto Chriſt, he will in no wiſe caſt out*, is according to Scripture. Joh. 6. 37

That *a bruiſed Reed ſhall he not break, and ſmoaking Flax will he not quench, till he ſend forth judgement unto victory*, is according to Scripture. Mat. 12. 20

Lu.11.13. That *he will give the Holy Spirit to them that ask him*, is according to Scripture.

That *they that wait on the Lord shall renew their ſtrength, that they ſhall* Iſa. 40.31. *mount up with wings as Eagles, that they ſhall run and not be weary, and walk and not faint*, is according to Scripture.

That *he ſaid unto the ſeed of Jacob* Iſa. 45.19. *Seek not me in vain*, is according to Scripture.

That *he will gather the Lambs with* Iſa 40.11. *his arm, and carry them in his bo-ſom, &c.* is according to Scripture.

That *the gates of Hell ſhall not pre-*Mat.16.18 *vail againſt the Church*, is according to Scripture.

That Chriſt *holds his ſtars in his right* Rev. 2. 1. *hand*, is according to Scripture.

That he is *with them alway even* Ma. 28.20 *the end of the World*, is according to the Scripture.

And now the Scripture being the which cannot be broken, what a comfort is it, & what cauſe have we to bleſ God, that theſe, yea, and innumerable more, which are of like importance with theſe, and make ſo much for our

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comfort, are according to Scripture which cannot be broken ?

Thirdly, Again, cannot the Scriptures be broken, and it is easier for Heaven and earth to pass away, than one tittle of Gods Word to fail? then let such in the Third place be exhorted and provoked, to be much in blessing and praising God, whom he hath brought into such a condition, for whom he hath done such great things; Great things indeed, as that they may be saved, and the Scripture not be broken; Let such I say, be much in blessing and praising God, for there is infinite cause, for the Scripture cannot be broken for any, it was not for Christ himself, and for God to do that for thee, to bring thee into such an estate and condition through Grace, as that thou mayest be saved, and the Scripture not be broken, O what infinite cause hast thou to be much in blessing and praising God. Now if thou art one who art regenerate, born again, become a new creature, one who art holy and pure in heart, thou mayst be saved, and the Scripture not be broken. So if thou art such a one who dost 3.

indeed believe, and repent of thy ſins, and art fruitful in good works, thou mayeſt then be ſaved, and the Scripture not be broken; nay, let me tell thee to thy comfort, that if being ſuch an one, thou ſhouldeſt not be ſaved, the Scripture it would be broken, it would not be fulfilled, for that ſuch ſhall be ſaved, it is every where according to Scripture.

1. That ſuch as are regenerate and holy ſhall be ſaved, is according to Scripture, *Matthew* 5.8. *Rom.* 6. 22. *John* 3. 3, 5. And what doth this imply, but that if a man be regenerate and born again he ſhall enter into the Kingdom of heaven?

2. That ſuch as do indeed believe ſhall be ſaved, is according to Scripture, *Acts* 16. 31. *Rom.* 10. 9. 16. *Mark* 15. 16. *Heb.* 10. 39. 1 *Pet.* 1. 9. *John* 3. 36.

3. That ſuch as repent ſhall be ſaved, is according to Scripture, *Ezek.* 18. 30. *Acts* 11. 18. 2 *Cor.* 7. 10. *Job* 33. 23, 24. *Prov.* 28. 13.

4. That

4. That ſuch as are fruitful in good works, ſhall be ſaved, is according to Scripture, *John* 5. 28, 29. *Rom.* 2.7. *Matth.* 26. 21.

Thus if this be thy condition indeed, if God hath brought thee into ſuch an eſtate as this is, if he hath done ſo great things for thee, as theſe, thou maiſt be ſaved, and the Scripture not be broken; nay, let me tell thee again, as I told thee before, if thou ſhouldſt not be ſaved, the Scripture would be broken, which the point tells thee cannot be; and O how happy art thou then to be brought into ſuch an eſtate and condition, as that if thou ſhouldſt not be ſaved, the Scripture would be broken! how much ſhouldſt thou be in bleſſing, and praiſing God, and confeſs with *David*, *thou haſt dealt well with thy ſervant O Lord*; I, well indeed, he hath dealt better with thee, and done more for thee, than if he ſhould have made for thee, and given to thee many worlds; and therefore be thankfull unto him, and ſpeak good of his name, *Col.* 1. 12. giving thanks unto the Father, which hath made us meet to be

partakers of the inheritance of the Saints in light, 2 *Theſſ*. 2. 13. But we are bound alwayes to give thanks to God for you brethren beloved of the Lord, becauſe God hath from the beginning choſen you to ſalvation, through ſanctification of the Spirit, and belief of the truth, 1 *Pet*. 1. 3. Bleſſed be the God and Father of our Lord Jeſus Chriſt, which according to his abundant mercy, hath begotten us again unto a lively hope, by the reſurrection of Jeſus Chriſt from the dead.

7. Again, Cannot the Scripture be broken? can it not err, miſtake, or be deceived? is it an infallible, and unerring rule? then lets be exhorted from hence, to try all doctrines and opinions by Scripture, to bring all to this touch-ſtone, to this adæquate meaſure of all divine truth, for that cannot err, 2 *Tim*. 3. 16. *all Scripture*, ſaith the Apoſtle, *is given by inſpiration of God, and is profitable for doctrine*; it being given by divine inſpiration; and ſo being that which cannot err, it is profitable to teach us what is truth, and what is error,

ror, what is ſound doctrine, and what is falſe (*b*).

(b) *Scripturis tuto inniti paſſumus, nec eſt, quod fraudem ullam metuant, qui harum lucernam ſibi proponunt; & revera impii, qui adverſus eas diſputare audent.*

This is the true touch-ſtone, and publique ſtandard, as it were, for the triall of all doctrines, ſet up for this end, to reveal truth, and diſcover error. And this is that unto which God himſelf doth demit us, and ſend us to try opinions, for the finding out of truth from error, and diſcovering error from truth, as you may ſee, *Eſay* 8. 20. *To the law, and to the teſtimony, if they ſpeak not according to this word, it is becauſe there is no light in them*; *to the Law, &c.* To the Scripture, as to the touch-ſtone whereby you are to try all doctrines, that cannot be broken, that's unerring, infallible, immutable, unalterable, ever the ſame, truth it ſelf, and the ſtandard of truth, ſuch a rule as cannot deceive; and therefore whereas the Apoſtle bids us *prove, or try all things*, we muſt bring them to this touch-ſtone, what ſaith the Scripture? this

this man it may be ſaith this, another that, a third the other thing; I, but what ſaith the Scripture? that muſt determine, the Bible muſt ſtill be the umpire, all are to be examined by this, we are ſure the judgement of that is according to truth; As it is ſaid of thoſe, *Acts* 17. 11. *Theſe were more noble than thoſe in Theſſalonica, in that they received the word with all readineſs of mind, and ſearched the Scriptures daily, whether theſe things were ſo*; and *ſearch the Scriptures*, Joh. 5. 39. Chriſt tells the Saduces, Ye do err, not knowing the Scriptures; they did not ſearch, nor enquire there; for if they had, that would have diſcovered to them their error; and by this it is, that the Church hath ſtill tryed, and condemned all Hereſies, as the Arrian, the Pelagian and others (c); and this the Apoſtle *Peter* makes βεβαιότερος λόγος, *a more ſure word*, and way to evidence truth, than a revelation from heaven, as 2 *Pet.* 1. 19. *we alſo have a more ſure word of prophecy, whereunto you do well that you take heed, as unto a light that ſhineth in a dark place, untill the day dawn, and the day-ſtar ariſe in your*

(c) *Solis divinis literis vera doctrina a falſa diſcerni poteſt.* Pet. Mart. *in* Rom. 16. 17.

your hearts; the Apoſtle in the three verſes immediately going before, had been ſpeaking of a revelation from heaven, and that the cleareſt that ever was revealed, namely that in the tranſfiguration of Chriſt, of which the Apoſtles themſelves were eye witneſſes, and heard that voyce from heaven then uttered; and yet *verſe* 19. we have (ſaith he) a more ſure word of Prophecy, than Gods own audible voyce in the Mount, *i. e.* more ſure as to us, of greater perſpicuity, and certainty, beſides inſpiration, it being both written, and ſealed, for the former viſion, and revelation, being from God, was in it ſelf moſt ſure, and therefore ſome interpret it a moſt ſure word, or very ſure, a comparative, for a ſuperlative, hence the Scripture is called, a Canon, or Canonical, that is, as much as a rule, and the uſe of a rule is to diſcern that which is right, from that which is diſtort, and crooked. *Recto* (i. e. *canone, nam* κανὼν *& rectum idem ſunt*) *& ipſum rectum, & obliquum cognoſcimus, regula namque judex eſt utriuſque*, and this is moſt true of the Scripture, that in this ſenſe, is a canon, or canonical, *per excellentiam*,

(d) Hoc universæ Scripturæ tribuendum est, quod sit lineæ regulæ & amussis ad quam omnis de fide & moribus doctrina ex examinanda, referenda, comformanda & judicanda, sicuti ad legem in republica civium mores & negotia sunt referenda, constituenda, exigenda & dirimenda, ad quam propterea tanquam ad Lydium lapidem fidei ac vitæ Christianæ documenta omnia probanda sunt. Rivet. in Isag. ad scripturam sacram.

cellentiam, by way of excellency; and therefore let us upon all occasions, have still recourse to this, as an unerring rule, or canon, to try all Doctrines and opinions by (*d*).

8. Again, eighthly, cannot the Scripture be broken? can it not err? then let us so judge of things, as the Scripture saith of them. *Judge not*, saith our Saviour, *John* 7. 24. *according to the outward appearance, but judge righteous judgement*; and then we judge righteous judgement, when we judge of things, according to the righteous, and unerring judgement of the word of God (for we are sure, that is according to truth) and not according to the world, or outward appearance. There is a *woe* denounced against them, *that call evill good, and good evill, that put darkness for light, and light for darkness, that put bitter for sweet, and sweet*

for

for bitter, Iſaiah 5. 20. That call that evill, which the Scripture calls good, and call that good, which the Scripture calls evill, that put that for darkneſs, which the Scripture calls light, and that for light, which the Scripture calls darkneſs, that put that for bitter, the Scripture calls ſweet, & that for ſweet, the Scripture calls bitter. Woe to ſuch, becauſe they ſay of things quite contrary to the Scripture, which cannot be broken, which cannot err; and ſo judge not righteous judgement.

According to outward appearance, ſuch as are poor, ſeem miſerable, and ſo the world judges of them; but now let us judge of ſuch, as the Scripture ſaith of them, for that cannot err; and judging according to that, we may judge of them, as ſuch as may be happy for all their poverty, *Luke* 6. 20. *Bleſſed be ye poor, for yours is the Kingdom of God*, Jam. 2. 5. *Hearken my beloved, hath not God choſen the poor of this world rich in Faith, and Heirs of the Kingdom which he hath promiſed to them that love him?* So according to the outward appearance, and as the world judges, ſuch ſeem the only happy men, who

are

are rich, and great, and in high place, and in health, and at eaſe; but now judge we of ſuch as the Scripture ſaith of them; which cannot err, and that tells us, they may yet be miſerable enough for all their riches, and outward greatneſs; as *Luke* 6. 24, 25. *But woe unto you that are rich, &c.* James 5. 1, 2, 3. *Go to now ye rich men, weep and howl for your miſeries that ſhall come upon you, your riches are corrupted, &c.* Job 20.22 *in the fulneſs of his ſufficiency he ſhall be in ſtraights, &c.* Zach. 1.15. *And I am very ſore diſpleaſed with the heathen that are at eaſe, &c.* So *Amos* 6. 1, 4, 5, 6. Job 20.6, 7. 5.3. *&c.* So according to the outward appearance, and as the world judges, it ſeems long before the Lord fulfills his promiſes, prophecies, threatnings, but now judge hereof according to the Scripture, and it is but a little while; *for yet a little while, and he that ſhall come, will come, &c.* Hebr. 10. 37. *ſurely I come quickly*, Rev. 22. 20. Rom. 16. 20. *And the God of Peace ſhall bruiſe Satan ſhortly under your feet*, Rev. 1. 1. *——which muſt ſhortly come to paſs*; and *v.* 2. *for the time is at hand.* Pſal. 90.

5. *for*

5. *for a thouſand years in thy ſight, are but as yeſterday, when it is paſt, and as a watch in the night.* Pſal. 37. 10. *for yet a little while, & the wicked ſhall not be.* So Job 20, 5. 24. 24. So according to outward appearance, and as the world judges, ſuch ſeem enemies, that reprove others, and it is deemed hatred, but let us judge of ſuch, as the Scripture judges of them, and that ſpeaks them friends, & that their reproof is love, and the contrary hatred, *Lev.* 19. 17. *Thou ſhalt not hate thy brother in thy heart, thou ſhalt in any wiſe rebuke thy neighbour, and not ſuffer ſin upon him.*

So to cauſe offences, to lay ſtumbling blocks in peoples way heavenward, to ſcandal ſuch as are weak, and infirm, this ſeems as the world judges of it no great matter, but let us judge of this, as the Scripture judges of it, and that ſaith, woe to ſuch a one; *and it was better a Milſtone were hanged about his neck, and he caſt into the Sea, than that he ſhould offend any of Chriſts little ones*, Luke 17. 1, 2.

So to be ſaved, to go to heaven, this as the world judges of it, and as men generally think, is no ſuch great matter

ter, it is no ſuch difficult thing, what needs all this ado ſay ſome? I, but let us judge hereof, as the Scripture judges, and ſaith of it, and then we ſhall ſee it is otherwiſe, for that ſaith, *ſtrive to enter in at the ſtraight gate, for many, I ſay unto you, will ſeek to enter in, and ſhall not be able*, Luke 13. 14. *and if the righteous ſcarcely be ſaved, where ſhall the ſinner and ungodly appear?* ſcarcely, not but that the righteous are wholly and altogether ſaved, *ſaved to the utmoſt*, Heb. 7. 25. but the meaning is, not without much difficulty, and much ado, not without great pains, labour, and laſſitude, not without many trials, & afflictions, the Greek μόλις, is uſed of ſuch things, as not without much labour, and difficulty, are brought about, as *Acts* 27. 7. and ſcarce were come over againſt *Gnidus*-ſcarce, the Greek is the ſame as here, μόλις, ſcarce, & ſignifies not without a great deal of labour and difficulty, ſo *Heb.* 4. 11. *let us labour therefore to enter into that reſt*, labour σπουδάσωμεν, the word is very emphatical, let us labour, or ſtudy, it notes both care, labour, and expedition, ſetting our heads a work, and hands a work, and

& all a work, & with all expedition too; So *Luk.* 21. 36. *Watch yea therefore, and pray alwayes, that ye may be accounted worthy to eſcape all thoſe things that ſhall come to paſs, and to ſtand before the Son of man,* 1 Cor. 9. 24. *Know ye not, that they which run in a race, run all, but one receives the prize; ſo run that ye may obtain.* So that there muſt not be only running, but ſuch running.

9. Again, cannot the Scripture be broken? then let us be exhorted from hence, First, Not to be offended, nor ſcandalized, nor overmuch troubled at the ſufferings, and afflictions of the Church, and people of God, when it ſeems to go ill with them, as to their outward ſtate, and condition; why? becauſe this is no other than what the Scripture hath ſpoken, and foretold ſhall be, and the Scripture cannot be broken; *Many are the afflictions of the righteous,* Pſa. 34. 19. *and we muſt through many tribulations, enter into the Kingdom of God,* Acts 14. 22. *and in the world you ſhall have tribulation,* John 16. 33. *yea, and all that will live godly in Chriſt Jeſus ſhall ſuffer perſecution,* 2 Tim. 3. 12. *and if any man will come after me, let*

him deny himself, and take up his Cross and follow me.

And the rather we should not be offended, nor scandalized at them, not only in regard that the Scripture which cannot be broken hath foretold them, but likewise in that the Scripture which cannot be broken hath spoken so much of the good, and comfort, and benefit of them, *Rom.* 8. 28. *and we know that all things work together for good, to them that love God, to them who are the called according to his purpose*, Heb. 12. 9, 10. *furthermore, we have had Fathers of our flesh, which corrected us, and we gave them reverence, shall we not much rather be in subjection to the Father of Spirits and live? for they verily for a few dayes chastened us after their own pleasure, but he, for our profit, that we might be partakers of his holiness*, Phil. 1. 19. *for I know that this shall turn to my salvation through your Prayer, & the supply of the Spirit of Jesus Christ*, Psal. 119. 67. *before I was afflicted, I went astray, but now I have kept thy word*; & 71. *it is good for me, that I have been afflicted, that I might learn thy Statutes.*

1. The Scripture speaks of them, as tokens

tokens of Gods love & favour, *Rev.* 3. 19. Heb. 12.5, 6. Prov.3.11,12.*as many as I love, I rebuke, and chaſten, &c.*

2. As dealing in afflicting of them as with Sons, *Heb.* 12. 7, 8. *if ye endure chaſtning, God dealeth with you, as with Sons, &c.*

3. As being to purge iniquity, and to take away ſin, *Iſa.* 27. 9. *by this ſhall the iniquity of Jacob be purged, and this is the fruit to take away his ſin.* is all

4. As being but to try and ercerciſe their graces, *Job* 13. 10. *Pſ.* 66. 10. *James* 1. 12. 1 *Pet.* 1.7. 4. 12. *Rev.*2. 10. *when he hath tryed me, &c.*

5. As furthering, & promoting grace here,& as augmenting glory hereafter, *Rom.* 5. 3,4,5. *Iam.* 1. 2,3.2 *Cor.*4.17. *tribulation worketh patience, &c.*

6. As preventing ſadder things, which ſhall befall the world,1 *Cor.*11. 32.—*we are chaſtned of the Lord, that we ſhould not be condemned with the world.*

Nor ſecondly, at the Errors, Hereſies, and Apoſtacies of theſe latter dayes, that *perillous times are come,* and *many deceivers are gone forth,*and *deceive many*, for theſe are no other, than what the Scripture long ſince foretold, and 2.

the Scripture cannot be broken; not tha
the Scripture foretelling them, was th
cauſe of them, but being to come, th
Scripture hath foretold them, that ſ
we might not be ſcandalized at them
the Scripture being that which canno
be broken; thus the Scripture in diver
places hath foretold them; *Matth.* 24
4, 5. *And Jeſus anſwered and ſaid u*
to them, Take heed that no man deceiv
you, for many ſhall come in my name, ſay
ing, I am Chriſt, and ſhall deceive man
and ſo again, in 11, 12, 24, 25. *ver*
many falſe Prophets ſhall ariſe, and d
ceive many, &c. 1 Tim. 4. 1. *No*
the Spirit ſpeaketh expreſly, that in t
laſt times, ſome ſhall depart from t
faith, giving heed to ſeducing ſpirits, a
doctrines of devills, 2 Tim. 3. 1, 2. *th*
know, that in the laſt daies perillous tim
ſhall come, for men ſhall be lovers of the
own ſelves, covetous, boaſters, proud, bla
phemers, and ſo on, 2 *Pet.* 2. 1. *B*
there were falſe Prophets alſo among t
people, even as there ſhall be falſe teache
among you, who privily ſhall bring
damnable Hereſies, denying the Lo
that bought them, and bring upon them
ſelves ſwift deſtruction, 1 Cor. 11. 1

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For there muſt be Hereſies among you, &c. as by reaſon of Satans Malice, mans corruption, Gods juſt judgement, and wiſe counſel, who drawes light out of darkneſs, and that they which are approved, may be made manifeſt, and the like ſo, becauſe of the frequent predictions of the word.

Tenthly, and laſtly, cannot the Scripture be broken, but what ever it promiſes, ſhall it certainly be performed? then there are ſeveral other duties which from hence we are to be exhorted and much incouraged unto, and that upon this account, becauſe the Scripture which cannot be broken, hath made ſo many great and pretious promiſes unto them, as 10.

1. To love God, to which the Scripture that cannot be broken, hath made ſo many great and pretious promiſes, as *Rom.* 8. 28. *all things ſhall work together for good to them that love God*; and 1 *Cor.* 2. 9. *Eye hath not ſeen, nor ear heard, nor hath it entred into the heart of man to conceive what God hath prepared for them that love him*; and 1 *Iames* 12. *Pſa.* 91. 14, 15. *Iohn* 14. 15, 16, 17. 21; 23. God hath promiſed them the

Crown of life: he will deliver them, &c. Such ſhall be loved of the Father, and Chriſt will love them, and manifeſt himſelf to them; and both will make their abode with them, &c. and many other places, that ſpeak what God will do for them that love him.

2. To fear God,--*Pſal.* 25. 14. 34. 9. 103. 13, 17. 115. 13. *The ſecret of the Lord is with them that fear him, &c. there is no want to them that fear him: he pitties them as a Father his Children: he will bleſs them both ſmall and great.*

3. To truſt in God, ——*Pſa.* 32. 10. 125. 1. *Iſay* 26. 3. *Ier.* 17. 7. *Mercy ſhall compaſs ſuch about: they ſhall be as Mount Zion, &c. God will keep them in perfect peace: he is bleſſed, & ſhall be as a tree planted by the waters, &c.*

4. To ask, ſeek, and call upon God, *Luke* 11. 9, 10. and 13. *verſe* 5. *Iohn* 16. 24. *Iames* 1. 5. *Pſal.* 145. 18. *Ask, and it ſhall be given you, &c. how much more, ſhall your heavenly Father give the holy Spirit, &c? he giveth to ſuch liberally, and upbraideth not.*

5. To wait upon God in his wayes, *Iſa.* 64. 5. *Iſay* 45. 19. *Matth.* 18. 20. *Pſa.* 63. 2. 73. laſt. *Pſa.* 84. 10. *God meets*

meets ſuch, they ſhall not ſeek him in vain, &c.

6. Being weary, and heavy laden to come unto Chriſt, *Matth.* 11. 28. *Iohn* 6.27. *to ſuch he will give reſt, and will in no wiſe caſt out.*

7. To follow Chriſt, *Iohn* 12. 26. *Matth.* 19. 28. *ſuch ſhall be where Chriſt himſelf is, and ſhall ſit upon thrones, &c.*

8. To part with any thing for Chriſt, *Matth.* 16. 24, 25. *Mark* 19. 29, 30. *ſuch ſhall receive an hundred fold here, &c. and in the world to come eternal life.*

9. To ſuffer for Chriſt, 2 *Tim.* 2.12. *Matth.* 5. 10, 11, 12. 1 *Pet.* 4.13,14. *Luke* 22. 28, 29. *&c. Such ſhall reign with him, are pronounced bleſſed, and the Spirit of God, and of glory, reſts upon them, &c.*

10. To overcome our ſpirituall enemies, *Rev.* 2. 7. 11. 17, 26, 27, 28. *Rev.* 3.5.12. 21. 7. *Such ſhall eat of the tree of life, &c. ſhall not be hurt of the ſecond death, ſhall eat of the hidden Manna, &c. ſhall be cloathed with white rayment, &c. ſhall ſit with Chriſt in his throne, &c. ſhall inherit*

rit all things, and God will be their God, and they ſhall be his Sons. And ſo I might inſtance in divers others, but theſe you may obſerve, and take notice of our ſelves.

Uſe 4. Of Admoniti-on.

Again, cannot the Scripture be broken, was it not, nor could it not be broken, no not in reference to the Son of God himſelf, no not in the leaſt circumſtance of thoſe ſufferings which it had fore-told he ſhould undergo, but in every thing, were they all perfectly fulfilled?

Then it being a thing ſo ſure, that the Scripture cannot be broken, O be admoniſhed & warned from hence, to take heed of continuing in ſuch a ſtate and condition in which you cannot be ſaved, except the Scripture be broken, or in which if you be ſaved, the Scripture muſt be broken; I ſay, be admoniſhed and warned, of continuing in ſuch a eſtate and condition; and is there no infinite cauſe and ground, when as you have heard, and had it made out ſo abundantly unto you, that the Scripture can by no meanes be broken? and therefore to continue in ſuch an eſtate in which you cannot be ſaved, except

the Scripture be broken, is indeed to continue in ſuch an eſtate, in which abiding, you cannot poſſibly be ſaved; For the Scripture cannot be broken, that's the poynt in hand, and that which hath been ſo abundantly proved. No, God never did, nor never will break one jot or tittle of his Word, were it to ſave a whole World, yea, ten thouſand Worlds, were there ſo many extant, yet will he not to ſave them, break his Word, and hereof hath he given full and certain aſſurance unto all men, in that he ſuffered not any thing to fall to the ground, or to be broken, that was foretold as concerning thoſe heavy and grievous breakings of his dear Son, but all were fully undergon by him: And he that would not have the Scripture broken or diſpenc'd with, for his Son, his dear and bleſſed Son, will he have it broken or diſpenc'd withall for thee? no, never expect it, he that would not have the Scripture broken, no not for Jeſus Chriſt, he will never have it broken for the Creature, he that would not have it broken for the Son of his love, for him in whom his Soul delighted, will never

never have it broken for thee, with whom he is daily provoked; if he did theſe things in a green Tree, that the Scripture might not be broken, O what ſhall be done to the dry Tree, rather than the Scripture be broken? And therefore O how much doth it concern every one to ſee to it, that they do not continue in ſuch an eſtate, in which they cannot be ſaved, except the Scripture be broken, the Scripture being that which cannot be broken!

But you will ſay, what eſtate is that in which I cannot be ſaved, except the Scripture be broken, in which, if I muſt be ſaved, the Scripture muſt be broken? I ſhall inſtance at preſent only in five, that the Scripture makes mention of.

1. Firſt, if continuing in a ſtate of ſpiritual blindneſſe, darkneſſe, and ignorance, you be ſaved, the Scripture muſt be broken; You cannot, continuing in ſuch an eſtate, be ſaved, except the Scripture be broken; for the Scripture in ſeveral places ſpeaks quite contrary as to ſuch continuing ſuch being ſaved, *Iſa.* 27.11. *It is a people of no underſtanding,*

ing, and therefore he that made them, will not have mercy on them, (but will deſtroy them) *and he that formed them, will ſhew them no favour*, becauſe a people of no underſtanding, ſuch as were blind, and ignorant, that knew neither God nor themſelves, nor any thing of God as they ſhould and ought; Pray obſerve it, that which poor Creatures are wont to make uſe of for to plead for themſelves, and to produce in favour of themſelves, as becauſe they are ignorant, and not Book-learned, as they term it, therefore they think to find mercy and favour at Gods hands, but that here God produces againſt them, It is a people of no underſtanding, therefore, &c. Their ignorance aggravates their woe, and is a bar to the mercy and favour of God, and then its ſaid, he that made them will ſhew them no mercy, whereas this uſes to be a poor ignorant Souls plea, God that made me, will have mercy on me, and he that formed me, will ſhew me favour, I am his Workmanſhip; I but no matter for that, if thou continueſt ſtill in a ſtate of blindneſſe and ignorance, ſo liveſt and ſo dyeſt, if he that

that made thee has mercy on thee, or he that formed thee, ſhew thee favour, the Scripture muſt be broken; ſo 2 *Theſſ.* 1.7,8. It is there ſaid, *The Lord Jeſus ſhall be revealed from heaven with his mighty Angels in flaming fire, taking vengeance on them that know not God* (f) *i. e.* aright, ſo as his Word has revealed him, as they ought, ſo as to love him, honour him, truſt in him, and obey him (g). Now we are ready generally to think when Chriſt ſhall be revealed in ſuch a way as this from Heaven, with his mighty Angels, and in flaming fire, O then woe be to *Cain*, who ſlew his Brother, to *Judas*, that betrayed his Maſter; theſe, and ſuch like as theſe, Chriſt will take vengeance on; I but the Scripture ſaies he will take vengeance on thee, that knoweſt not God, I and thou continuing ſuch a one, as is ignorant of God, and knoweſt not God, if Chriſt ſhould not when he ſhall ſo be revealed take vengeance on thee, the Scripture muſt be broken; and therefore when the Apoſtle ſpeaks, 1 *Tim.* 2. 4. *That God will have all men to be ſaved*, i. e. ſome of all ſorts, he adds as the meanes con-

(f) *Ex defectu notitiæ Dei ſequitur Dei contemptus, & tandem Mors*, Calv. in Loc.

(g) *Verba notitiæ in Scriptura & affectus comprehendunt.*

conducing thereunto, *and to come unto the knowlege of the truth*, and when *Paul* is ſent to the Gentiles that they may *receive forgiveneſſe of ſins, and inheritance amongſt them which are ſanctified*, the way is, by opening their eyes, and turning them from darkneſſe to light, and for this end has *the dayſpring from on high viſited us, to give light to them that ſit in darkneſſe and in the ſhadow of death, and to guide our feet in the way of peace*, Luc. 1.78,79. *And if the Goſpel be hid, it is hid to them that are loſt*, ſayes the Apoſtle, 2 *Cor.* 4.3. *And my people are deſtroyed for lack of knowledge*, Hoſea 4.4. So that Ignorance is a far greater evil than people ordinarily are aware of; It is ſo great an evil, that if thou continue ſuch, thou canſt not be ſaved except the Scripture be broken; and therefore how ſhould we labour after Knowledge, ſaving Knowledge? *that the Soul be without Knowledge*, ſaies *Solomon, it is not good*, nay, it is not only not good, but exceeding evil and pernitious; For without Knowledge we cannot be ſaved, except the Scripture be broken; And therefore it is good Prov. 9.2.

as

as *Solomon* ſpeaks, *to cry after Knowledge, and to lift up the voice for Underſtanding, to ſeek her as Silver, and to ſearch for her as for hid treaſures; and how much better is it to get Wiſdom than Gold, and to get Underſtanding rather than choice Silver? and Wiſdom is the principal thing; therefore get Wiſdom, and with all thy gettings get Underſtanding; Acquaint now thy ſelf with him, and be at peace, ſo ſhall good come unto thee. There is (ſayes Elihu) a Spirit in Man, and the inſpiration of the Almighty gives them Underſtanding; Go to God therefore for it: For it is he that is a God of Knowledge,* 2 Sam. 2.3. There is a promiſe, *the earth ſhall be full of the Knowledge of the Lord, as the Waters cover the Sea.* O deſire the Lord to fill thy Soul with Knowledge.

Prov. 3.4. Pro. 16.16 4.7. Job 22.21 Job 32.8. Ha. 11.9.

2. Again, Secondly, if continuing in a ſtate of Unregeneracy thou be ſaved, the Scripture muſt be broken, you cannot, continuing in ſuch an eſtate, be ſaved, except the Scripture be broken; for the Scripture in ſeveral places

ſpeaks

ſpeaks quite contrary, as to ſuch being ſaved, continuing ſuch; As *John* 3. 3. And again the 5. Verſe, *Jeſus anſwered and ſaid unto him, Verily, verily, I ſay unto thee, except a Man be born again, he cannot ſee the Kingdom of God; and except a Man be born of Water and of the Spirit, he cannot enter into the Kingdom of God; I ſay unto thee*, I, who am the Amen, the faithful and true Witneſſe, yea truth it ſelf, and cannot lie, I who came to open, and give an entrance into the Kingdom of God, yet I ſay, yea, he does as good as ſwear, *Verily, verily, I ſay unto thee, except a Man be born again, he cannot enter into the Kingdom of God*; So *Heb.* 12. 14. *Without Holineſſe no Man ſhall ſee the Lord.* No Man, no, without being ſanctified, ther's no being ſaved; *Bleſſed*, indeed, *are the pure in heart, for they ſhall ſee God*, but without purity ther's no ſeeing God; No, however it may be at preſent thou maiſt ſcoff at Purity and Holineſſe, and call it Preciſeneſs, yet know, it is that, without wch thou canſt never be ſaved, except the Scripture be broken; And rather than the Scripture ſhould be broken, God will break ten

ten thouſand ſuch as thou art, *the Scripture cannot be broken*, And therefore canſt not thou but be broken continuing ſuch. So *Iohn* 13. 8. *If I waſh thee not, thou haſt no part with me*, i. e. If I make thee not clean from thy ſins, freely pardoning them, and ſanctifying thee, if I waſh thee not from ſins guiltineſs by my blood, and from ſins filthineſs by my Spirit, thou haſt no part with me in Heaven, in eternal happineſſe, in glory, in everlaſting life in that celeſtial Paradiſe; And therefore let ſuch harken to that ſovereign counſel of the Apoſtle, in *Heb.* 12. 14. *Follow Holineſſe*, διώκετε, follow hard, preſs with an eager purſuit after Holineſſe; as one, who will not leave, till he hath what he followes (*b*), and is there not cauſe, when as if ever without we ſee God, the Scripture muſt be broken?

(*b*) *Eſt magno ſtudio annit ut aſſequaris*, to follow, as a Hunter his prey who perſues it till he take it.

3. Again, Thirdly, if continuing in a ſtate of Unbelief, if not coming to Chriſt, and believing on him, you ſhall be ſaved

ſaved, the Scripture muſt be broken, for the Scripture abſolutely and indiſpenſably requires Faith in all that are ſaved, and excludes all ſuch from ſalvation who do not believe, *Mark* 16. 16. *He that believeth, and is baptized, ſhall be ſaved, but he that believeth not, ſhall be damned*, and that though he be baptized, ſo *John* 3. 36. *He that believeth on the Son, hath everlaſting life, but he that believeth not the Son, ſhall not ſee life, but the wrath of God abideth on him, and he that believes not, is condemned already*, verſe 18. and *John* 8. 24. *If ye believe not that I am he, ye ſhall dye in your ſins*, a ſad threatning, *Rev.* 21. 8. *The Unbelieving ſhall have their part in the lake which burns with fire and brimſtone, which is the Second Death*, ſo that if thou, continuing ſtill in Unbelief, ſhouldeſt ſee life, or be exempt from the wrath of God abiding on thee (which is a burthen ſo exceeding grievous and intollerable,) or ſhouldeſt not be damned and dye in thy ſins, the Scripture muſt be broken, if continuing, ſhut up in Unbelief, thou ſhouldeſt not be ſhut out of Heaven, and have thy part in the lake which

burneth with fire & brimſtone, which is the ſecond Death, the Scripture muſt be broken; & therfore harken to that bleſſed Counſel our Saviour gives, *Joh.* 12. 36. *Whileſt you have light, believe ſtill in the light*, while ye have the light of the Goſpel, believe in the light who is the Son of God; while ye have the light of the Word of God, believein the Word which is God; let theſe beams lead you to that Sun, theſe ſtreames to that Ocean, this is the great Goſpel-work, *Joh.* 6. 29. and the great Goſpel-command 1 *Joh.* 3. 21. This is the great buſineſs both of the light of life, *Joh.* 11. 26. and the light of the Goſpel, & except while we have the light, we believe in this light, we muſt, unleſs the Scripture be broken, be caſt into utter darkneſſe.

4. Again, Fourthly, if continuing in a ſtate of impenitency, you ſhould be ſaved, the Scripture muſt be broken for the Scripture is abſolutely and indiſpenſably for repentance in all that are ſaved, & affirms, except we repent we ſhall certainly periſh, *Luke* 13. 3. *Except you repent, you ſhall all likewiſe periſh*; and again, V. 5. *Except you repent you ſhall all certainly periſh, aut pœnitentiam du-*

um, aut pereundum, there is no way
ut repenting, or periſhing, according
o what the Scripture holds forth; we
uſt either repent of our ſins, and
rn from them here, or burn in Hell
r them for ever hereafter; So that
ough you now it may be make a
ock of ſin, you muſt come to mourn
r it, though you now it may be ſport
ith it, you muſt come to be in pain
ith it, and for it, or elſe if you do not
eriſh, the Scripture muſt be broken,
ough thy heart now be never ſo ſto-
y, never ſo hard and impenitent, yet
is ſtony, hard, and impenitent heart
thine, muſt come to relent, muſt be-
me an heart of fleſh, it muſt come to
broken for ſin, and from ſin, or elſe, if
er thou beeſt ſaved, the Scripture
uſt be broken. And therefore ſove-
ign Counſel is that which God gives
ſinners, *Ezek.* 18. 30. *Repent and*
rn your ſelves from all your tranſ-
eſſions, ſo iniquity ſhall not be your ru-
, elſe it will, and *James* 4. 8, 9, 10.
lenſe your hands you ſinners, and puri-
your hearts ye double-minded, be af-
ted, and mourn, and weep, &c. And
at of the Apoſtle, *Acts* 3. 19. *Repent*

ye therefore and be converted, that your ſins may be blotted out, when the times of refreſhing ſhall come from the preſence of the Lord; This made *John* the *Baptiſt*, and our Saviour, and his Diſciples ſo much to preach and preſs Repentance, making it the Sum of their preaching, becauſe though Chriſt came into the World to ſave ſinners, yet except they come to be penitent ſinners they cannot be ſaved, though they are not ſaved for it, yet neither can they be ſaved without it: and hence it did our Saviour, and his Diſciples, ſo much preſs it, as *Matthew* 3. 2. *Repent for the Kingdom of Heaven is at hand*, and 4. 17. *From that time Ieſus began to preach, and to ſay, Repent, for the Kingdom of Heaven is at hand*, Mat. 6. 12. *And they went out and preached that men ſhould repent*, Acts 26. 20. *But ſhewed firſt unto them of Damaſcus, and at Ieruſalem, and throughout all the coaſts of Iudea, and then to the Gentiles that they ſhould repent, and turn to God*, &c.

5. Again, Fifthly, if continuing fruitleſs and unprofitable, you ſhould be ſaved, the Scripture muſt be broke

for the Scripture holds out deſtruction to all ſuch continuing ſo, *Matthew* 7. 19. *Every Tree that bringeth not forth good fruit, is hewen down and caſt into the fire*; though thou beeſt not profane, nor ſuch a notorious ſinner, as ſome are, yet withall if thou beeſt not pious, and bringeſt not forth good fruit, thou wilt certainly periſh, or the Scripture muſt be broken, for that here ſayes, that *every Tree*, not onely that bears evil fruit, but that *bringeth not forth good fruit, is hewen down and caſt into the fire*, as we our ſelves cut down unfruitful Trees, ſuch as bring forth no good fruit, though they bear no dangerous fruit, *Matthew* 3. 10. *And now alſo the axe is laid unto the root of the Trees, therefore every Tree which bringeth not forth good fruit, is hewen down and caſt into the fire*, and *John* 15. 2. *Every branch in me that beareth not fruit, he taketh away*; Every branch, *i. e.* every profeſſor of Chriſtian Religion, every member of the Church; in me, *i. e.* that ſeemes to be in me, that makes a profeſſion of being in me, that makes himſelf or others believe he is in me, that is, that he has Faith, and belives in Chriſt,

not that truly, and really he is in me, for then he could not but bear fruit, neither could he be taken away; that beareth not fruit, *i.e.* good fruit, he doth not ſay, that beareth evill fruit but that beareth not good fruit; he taketh away, αἴρει αὐτό, *tollit eum*, i.e. *aufert, amputat*, he cuts off, takes away by deſtroying, aboliſhing, he brings to eternal deſtruction, caſts into the fire of hell, *adeo abjicitur in æternum exitium.*

So that however thou may ſeem a branch in Chriſt, and go for a branch in Chriſt, be taken for a branch in Chriſt, yet if thou doſt not bear fruit good fruit, if thou beeſt not taken away, *i.e.* cut off, and deſtroyed, the Scripture muſt be broken, *Matth.* 25. 30. *and caſt ye the unprofitable ſervant into outward darkneſs, there ſhall be weeping, and knaſhing of teeth* (i); the *unprofitable ſervant*, he who though he did not waſte his Maſters goods, yet did not improve them; and therefore let ſuch hearken to that Soveraign Counſel of *John* the Baptiſt, *Matth.* 3. bring forth therefore fruits meet for repentance, &c. For without fruit, the

(i) *Inutiles ſervi fruſtra ſe excuſabunt, & peſſime mulctabuntur pœnis æternis.* Toſſan. *in loc.*

is no way, but to the fire, except the Scripture be found falſe.

Thus if continuing in any of theſe eſtates, if continuing in ſpiritual blindneſs, and ignorance, if continuing unregenerate, and unholy, if continuing ſtill in unbelief, if going on ſtill impenitently in your ſins, if continuing ſtill barren, fruitleſs, and unprofitable, under the means of grace, you ever be ſaved, the Scripture muſt be broken; but the Scripture as you have heard, can no wayes poſſibly be broken, no, God will break all, before he will break one jot, or tittle of his word, it was not in the leaſt broken, no, not for the Son of God himſelf, and how ſhould it then be broken for others? and therefore how ſhouldeſt thou continue one moment longer in ſuch an eſtate, in which yet thou canſt not be ſaved, except the Scripture be broken, which yet can never be broken? O how canſt thou give ſleep to thine eyes, or ſlumber to thine eye-lids, till thou haſt got out of ſuch an eſtate (k)? eſpecially conſidering how ſhort, and uncertain thy time is here, and not knowing how ſuddenly God may call for thee away

(k) *Potes hoc ſub caſu ducere ſomnes?* Pſal. 39. 5. Job 7. 6, 7. Prov. 27. 1 James 4. 14.

hence; That fool in the 12. *Luke*, that counted of ſo many years, God tells him, This night thy ſoul ſhall be required of thee, which made *Auſtin* ſay, he would not for the gain of a whole world be an Atheiſt for one hour, becauſe he knew not, but God might in that very hour call for him: And ſo knoweſt thou how ſuddenly God may call for thee? and what will become of thee, if thou beeſt found in ſuch an eſtate, in which thou canſt not be ſaved except the Scripture be broken? why thou canſt not then be ſaved, for *the Scripture cannot be broken*; and therefore ſit down, and conſider, and bewail the ſadneſs of thy preſent condition, and make thy moan to God; Lord what a miſerable poor creature am I being in ſuch a condition, as wherein I cannot be ſaved, except the Scripture be broken, and that cannot be broken, and how ſad then is my condition? Lord pitty thy poor creature, and have compaſſion on me, in this ſo ſad a condition; thus in the ſight and ſenſe of thy preſent ſad condition, go unto God and cry, and make thy moan unto him

Pſa. 57. 2. *who can perform all things for thee*, who

can

can bring thee into ſuch an eſtate, in which thou maiſt be ſaved; and the Scripture not be broken; yea in which if thou ſhouldeſt not be ſaved, the Scripture would be broken; he can inlighten thee (*a*), and regenerate thee (*b*), and work faith in thee (*c*), and give repentance to thee (*d*), and make much fruit to be brought forth by thee (*e*); *if any man*, ſaith the Apoſtle, *be in Chriſt, he is a new creature: old things are paſt away, behold all things are become new*; ſo if ever thou beeſt ſaved, thou muſt become a new creature; old things muſt paſs away, & all things muſt become new: but mark what follows, *v.* 18. *and all things are of God, &c.* and therefore go to this God, and cry unto him, and never reſt till hee hath brought thee out of ſuch a condition, in which thou canſt not be ſaved, except the Scripture be broken; for the Scripture cannot be broken; and therefore break off ſleep from thine eyes, and ſlumber from thine eye-lids, till thou haſt gotten out of ſuch an eſtate; *de neceſſariis*, we ſay, *non eſt deliberandum*, neceſſary things fall not under deliberation, if a man was falling into

(*a*) Eph: 1.17,18.
(*b*) Ezc. 36.26.
(*c*) Col. 2. 10.
(*d*) 2 Tim. 2. 25.
(*e*) Hoſea 14.5. 2 Cor. 5. 17.

into the fire, or into the water, would he ſtand to deliberate, whether he ſhould recover himſelf, yea, or no; no he would not, and thou art in ſuch a condition, as that thou art falling into the fire of hell, into everlaſting fire, and wilt thou ſtand to deliberate whether thou ſhould'ſt get out of ſuch a condition, or no? no, what thou doſt do, do ſpeedily, leſt thy ſelf be broken before thou getteſt out of that eſtate, in which thou canſt not be ſaved except the Scripture be broken.

Uſe 5. Of Terror. Again, cannot the Scripture be broken, but what ever it ſpeaks, will it certainly come to paſs? then here's matter and ground of terror and trembling.

Firſt, to all wicked, and ungodly in general, to all ſuch as are enemies to God, and perſiſt, and go on ſtill in their ſins; for if the Scripture cannot be broken, then look what ever the Scripture threatens againſt them, they continuing ſuch, it ſhall certainly be fulfill'd upon them, and made good to them; and truly the Scripture threatens ſuch heavy and ſad things, which being ſuch

ſuch, they continuing ſuch, as cannot but be fulfill'd, (*for the Scripture cannot be broken*) may well fill their hearts with horror, and amazement. As there is great cauſe, why the Saints (the Scripture being that which cannot be broken) ſhould be comforted, in regard of what is promiſed; ſo upon the like ground, there is as great cauſe, why the wicked ſhould tremble, and be terrified, in regard of what is threatned, it being that which ſhall as certainly be fulfill'd, as if it were already fulfill'd. We find in the prophecy of *Hab:* that Hab 3 2. the Prophet there, though he had matter enough of joy in the Lord himſelf, yet he fears and trembles at what was threatned againſt others, for their invincible obſtinacy in their ſins, *O Lord, I have heard thy ſpeech, and was afraid* at thy threatnings, and *v.* 16. *when I heard, my belly trembled, my lips quivered at thy voice, rottenneſs entred into my bones*, and *I trembled in my ſelf, &c.* here are various expreſſions, to ſhew how deeply he was affected, and afflicted with Gods threatnings, & why? becauſe he knew they would be fulfilled; and if the holy Prophet thus trem-

trembled, and was affected, how much more cauſe was there for the ſinners themſelves to tremble, and be fill'd with terror, upon whom they were certainly to be fulfill'd?

O let all wicked, and ungodly men, take a ſurvay of the threatnings God hath made in his word, let them look over them, and that from one end of the Bible, to the other, and look how many, or grievous ſoever they be, they continuing ſuch, they ſhall none of them all fall to the ground, but ſhall all certainly be performed, and fulfill'd, which might well fill their hearts with terror, and amazement, ſo as to cauſe with *Belſhazzar, the joints of their loins to be looſed, and their knees to ſmite one againſt another. And they ſhall know*, ſaith God, *that I am the Lord, and that I have not ſaid in vain, that I would do this evill unto them*, no, but I will do it, I will not leave what I have threatned unfulfilled; and *Eze.* 12. 25. *for I am the Lord, I will ſpeak, and the word that I ſhall ſpeak, ſhall come to paſſe*; ſome expound theſe words, I am the Lord, as being an aſſeveration, or an Oath, and the ſenſe to be this, As ſure as I am *Jehovah*,

hovah, the Lord, that have my being of my ſelf, and give being to all others, ſo ſure will I give being to my promiſes, and threatnings; ſo that not only heaven and earth muſt paſs away, before any tittle of any truth of the Lords ſhall fall to the ground. But even the Lord himſelf muſt ceaſe to be before his word ſhall be without effect.

If the Scripture cannot be broken, then *many ſorrows ſhall be to the wicked*, for this is part of the Scripture, one of the Scripture threatnings, and ſo cannot be broken, *Pſal.* 32. 10.

If the Scripture cannot be broken, then, *though hand joyn in hand, the wicked ſhall not go unpuniſhed.* Then *it ſhall not be well with the wicked*; nay, *it ſhall be ill with the wicked, the wicked ſhall be ſilent in darkneſs*, and *the adverſaries of the Lord, ſhall be broken in pieces, out of heaven ſhall be thunder upon them.* Prov. 11. 21. Eccl. 8. 13. 1 Sam. 2. 9, 10.

Then deſtruction ſhall be to the workers of iniquity; and *the perverſneſs of tranſgreſſors ſhall deſtroy them.* Prov. 10. 29. 11. 3.

Then *he that deſpiſeth his wayes ſhall dye.* 19. 16.

Then he that being often reproved, hardneth his neck, ſhall be ſuddenly deſtroyed, 29. 1.

deſtroyed, and that without remedy.

Pſa.68.21. Then *God ſhall wound the head of his enemies*, and *the hairy ſcalp of ſuch a one as goeth on ſtill in his treſpaſſes.*

Pſ.11.6. Then *upon the wicked, he ſhall rain ſnares, fire, and brimſton, and an horrible tempeſt; this ſhall be the portion of their cup.*

Pſa.75.8. Then the *wicked ſhall wring out, and drink the dreggs of that cup that is in the hand of the Lord, the wine of which is red, and full of mixture.*

Pſa.9.17. *Then the wicked ſhall be turned into hell.*

Matth. 13. 40,41,42. Then as *the tares are gathered, and burnt in the fire, ſo in the end of the world, the Son of man ſhall ſend forth his Angels, & ſhall gather out of his Kingdom all things that offend, and them which do iniquity, and ſhall caſt them in a furnace of fire, there ſhall be wayling and gnaſhing of teeth.*

For the Scripture cannot be broken, and all theſe are Scripture, and therefore cannot but be fulfill'd: and ſo I might inſtance in many others, but theſe may ſuffice, to let all wicked and ungodly ones ſee what matter of terror, and trembling this truth is to them

them, that the Scripture cannot be broken, for if it cannot, then theſe, and all other threatnings in the Word againſt them, ſhall certainly be fulfilled, they not getting reform'd.

Indeed at preſent, they are as ſecure as if they had *made a Covenant with Death*, and as if *Hell and they were at an agreement*; and they promiſe themſelves, when as the *overflowing Scourge ſhall paſſe through, it ſhall not come unto them*; *for they have made lies their refuge, and under falſhood have they hid themſelves*: but God tells ſuch, *their Covenant with Death ſhall be diſannulled*, and *their agreement with Hell ſhall not ſtand*; No, but Gods Word ſhall ſtand, for it is ſaid, *when the overflowing Scourge ſtall paſs through, then they ſhall be trod down by it, and it ſhall take them*, Iſa. 28.15,18,19.

And as this (that the Scripture cannot be broken) is matter and ground of terror and trembling to wicked men in general, ſo to ſeveral in particular, As,

1. Firſt to all unregenerate ones, for if the Scripture cannot be broken, then

then all ſuch continuing ſuch, cannot enter into the Kingdom of Heaven, for this is Scripture, that *except a man be born again, he cannot enter into the Kingdom of God*, John 3. 3, 5.

2. To all unbelieving ones, for if the Scripture cannot be broken, then all ſuch continuing ſuch, muſt *dye in their ſins, ſhall be damned, ſhall not ſee life, but the wrath of God abideth on them*, yea, *they are condemned already*, for this is Scripture, this, and much more doth the Scripture affirm concerning ſuch *Iohn* 8. 24. *Marke* 16. 16. John 3. 36 18, &c.

3. To all impenitent ones, for if the Scripture cannot be broken, then they muſt certainly periſh, for this likewiſe is Scripture, *Iohn* 13. 3, 5.

4. To all unfruitful and unprofitable ones; for if the Scripture cannot be broken, they continuing ſuch, ſhall be *hewen down and caſt into the fire, caſt into utter darkneſſe, where ſhall be weeping and gnaſhing of teeth*: for this likewiſe is Scripture, *Matthew* 7. 19 25, 30.

5. To

5. To all ſenſual and ſecure ones; for if the Scripture cannot be broken, they continuing ſuch, the *Lord ſhall come in a day when they look not for him, and in an hour when they are not aware of, and ſhall cut them aſſunder, and appoint them their portion with the Hypocrites, there ſhall eb weeping and gnaſhing of teeth*, for this likewiſe is Scripture, *Matthew* 25. 50, 51.

6. To all worldly and earthly minded ones, that ſow to the fleſh; for if, *&c.* then ſuch *ſhall reap corruption, and their end is deſtruction*, for this likewiſe is Scripture, *Galatians* 6. 7, 8. *Philippians* 3. 19.

7. To all cruel, hard-hearted, and unmerciful ones; for if, *&c.* then ſhall ſuch *have judgemtnt without mercy*; then ſhall the King ſay to them at the laſt day, *Depart from me ye curſed into everlaſting fire, prepared for the Devil and his Angels*, Matth. 25. 41. James 2. 13.

8. To allhypocritical ones; for if

the Scripture, *&c.* then, 1. Such *heap up wrath*, and, 2. *Their life is among the unclean*, or *Sodomites*, i. e. their end is alike, with the filthieſt of ſinners, for this is Scripture, *Iob* 36. 13, 14. 3. Then woe upon woe belongs unto them, for there are 8. woes denounced againſt them, in *Matthew* 23. 13, 14, 15. 4. Then their portion, of all portions, is the heavieſt and dreadfulleſt, for thus the Scripture, which cannot be broken, ſets it forth; for when Chriſt would threaten the worſt of portions, he threatens, a portion with the Hypocrites, *Matthew* 24. 51. —— *And ſhall cut him aſſunder, and appoint him his portion with hypocrites*, implying that of all portions, their portion is like to be the ſaddeſt and dreadfulleſt, for it is made the meaſure of others; Hypocrites are (as one gloſſes upon the Text) *q. e.* the Free-holders of Hell, whereas other ſinners are but as inmates with them, and have but a portion of their miſery, they are the chief of ſinners, their diſſembled ſanctity is double iniquity, (*l*) and theirs is the chief of miſery. 5. Then they *ſhall*

(l) *Simulata ſanctitas duplex iniquitas.*

not

not come before God, they ſhall not injoy the leaſt glimps of his face and favour, or the comfort of his preſence, for this likewiſe is Scripture, *Iob* 13.16. And 6. *The Lord ſhall lead them forth with the workers of iniquity*, with openly profane perſons, for this likewiſe is Scripture, *Pſalm* 125.5.

9. To all Apoſtates and Back-ſliders; for if the Scripture cannot be broken, then 1. Gods *Soul ſhall have no pleaſure in them*, and how ſad is their condition in whom God has no delight? nay who are loathſom unto God, it is a μίσησις. 2 Such ſhall be *filled with their own wayes*, with the fruit of their own wayes, or with their own wayes, *i. e.* with back-ſliding, they ſhall have back-ſliding enough, when they are back-ſliden into Hell. 3. *Then it had been better for ſuch not to have known the way of righteouſneſs, than after they have known it, to turn from the holy Commandement delivered unto them*, for theſe and many other threatnings are Scripture, *Hebrewes* 10. 38. *Pov.* 14. 14. 2 *Pet.*2.21.

10. In a word, if the Scripture, *&c.* then here's matter and ground of terror and trembling to all thoſe the Apoſtle reckons up, 1 *Cor.* 6. 9, 10. as *Unrighteous, Fornicators, Idolaters, effeminate, abuſers of themſelves with mankind, Theeves, Covetous, Drunkards, Revilers, Extortiones,* for if the Scripture cannot be broken, then ſuch ſhall not inherit the Kingdom of God, for this is Scripture, *Verſ.* 9.10.

As alſo thoſe the Apoſtle reckons up *Philippians* 3. 18, 19. *viz.* ſuch as are *enemies to the Croſs of Chriſt, whoſe God is their belly, whoſe glory is their ſhame, who mind earthly things;* for if the Scripture cannot be broken, then their end muſt be deſtruction, for that the ſame Scripture affirms, *whoſe end is deſtruction;* So alſo thoſe reckoned up *Revel.* 21. 8. *The fearful, unbelieving, abominable, Murderers, Whoremongers, Sorcerers, Idolaters, and all Liers;* for if the Scripture cannot be broken, then ſuch, continuing ſuch, muſt have *their portion in the lake which burns with fire and brimſtone, which is the ſecond death* Verſe 8.

Cannot

Cannot the Scripture be broken, but look what ever it ſpeaks, ſhall it certainly come to paſs? what ever it promiſes, ſhall it certainly be performed? then here's matter and ground of ſingular Comfort and Conſolation to the Saints, to all ſuch who are indeed Heirs of the Scripture-promiſes, as the Scripture ſpeaks of ſome, *Heb.* 6. 17. *Wherein God willing more abundantly to ſhew unto the Heirs of promiſe the immutability of his counſel, confirmed it by an oath*: I ſay, if the Scripture cannot be broken, then here's matter and ground of ſingular Comfort and Conſolation, to all ſuch, and that in all eſtates and conditions whatſoever; (*m*) why? why, becauſe ſeeing the Scripture cannot be broken, then the promiſes which are a main and choice part of Scripture, of which they are Heirs, cannot be broken, but ſhall certainly be performed and made good, and what a River of Comfort then does from hence flow to all ſuch, the ſtreames whereof may exceedingly rejoyce and make glad the City of God? *viz.* the hearts of thoſe who are Heirs of the

6. Uſe of Conſolation,

(m) *Hoc (quod Verbum Dei non excidere poteſt) eſt baſis conſolationis noſtræ,* Pareus.

promiſes; this truth that the Scripture cannot be broken, may to ſuch be as a box of pretious ointment, opened and powred forth, the ſweet odour and fragrant ſavour whereof, may fill and exceedingly refreſh their Souls.

I may ſay of this poynt, as to the Heirs of promiſe, what the Spouſe ſaies of her Beloved, *Cant.*4.15. It is as it were a *Fountain of Gardens, a Well of living Waters and ſtreames from Lebanon,* it is as a *whole bundle of Mirrh, and a full cluſter of Camphir.* O aſſure but this, that thou art an Heir of the promiſes, and ſuch are all who are Children, *and if Children, then Heirs* Rom. 8. 17. That believe in Jeſus Chriſt, and love and fear the Lord; I ſay, aſſure but this, and then in the ſerious conſideration of this ſovereign truth, thou mayſt ſit down and ſay it is enough: for view the promiſes, look over them all, and that from one end of the Bible to the other, and ſee how many ſo ever they be, or how great and pretious ſoever they be, they ſhall all certainly be fulfilled, be performed, and made good; *My Covenant will I not break*

break, nor alter the thing that is gon out of my mouth, Pſalm 89.34. *God has ſpoken, ſaies* David, *in his holineſſe I will rejoice*, i. e. he has promiſed ſo and ſo, and I will rejoice, I, and there is great cauſe, for what ever God has ſpoken and promiſed, it ſhall certainly be performed, it ſhall certainly be fulfilled and made good, it ſhall not fail, no, Heaven and Earth ſhall paſs away, but Gods Word ſhall not paſs away; *Pſalm* 119.89. *For ever, O Lord, thy Word is ſetled in Heaven.* Here was *Davids* Comfort, how ever things went on Earth, how moveable or unſetled ſoever they were, Gods Word on which he fixt his Faith, was *for ever ſetled in Heaven*, that was a ſure rock ſtill to bear up his Faith, that would never fail, what ever elſe did; And this kept up his ſpirit, *Pſal.*27.13. *I had fainted, unleſſe I had belived to ſee the goodneſſe of the Lord in the Land of the Living.* And therefore the People of God ſhould remember God of his promiſes, and urge him with them, and ſue them out, as *Jacob*, Gen. 32.9. Haſt not thou ſaid ſo, and ſo? and is it not Scripture Lord? *and the Scripture cannot be bro-*

ken; thus *David* does often in the 119. *Pſalm, verſe* 41. *Let thy mercies come unto me O Lord, even thy Salvation, according to thy Word*, and 49. *Remember thy Word unto thy Servant, upon which thou haſt cauſed me to hope*, and 76. *Let, I pray thee, thy merciful kindneſs be to my comfort, according unto thy Word unto thy Servant*, and 107. *I am afflicted very much, quicken me O Lord according to thy word*, and 116 uphold me according to thyword, that I may live, and let me not be aſhamed of my hope; & thus he pleads 2 *Sa.* 28, 29. *And now O Lord God, thou art that God, and thy Words be true, and thou haſt promiſed this Goodneſſe; therefore now let it pleaſe thee to bleſs the Houſe of thy Servant, that it may continue for ever before thee, for thou O Lord God haſt ſpoken it*, &c. *Whatſoever things* ſaith the Apoſtle, *Rom.* 15. 4. *were written afore time, were written for our learning, that we through patience and comfort of the Scripture might have hope* (n);

(n) *Scriptura Conſolationem affert cùm promiſſiones innumeras de dei præſentia auxilio & liberatione ab æ rumnis, de ſalutari malorum exitu, de gloria denique in Cœlis repoſita nobis proponit.* Par. *in* Rom. 15. 4.

And

And how does the Scripture more work Patience, and cauſe comfort, than in the conſideration of theſe promiſes wchit propounds, And in regard of this that they cannot be broken? O if the Scripture cannot be broken, how many wayes may this comfort and cheer the hearts of the People of God? Give me leave a little to inſtance in ſome of them, and as it were but to open this box of ſo pretious ointment, that ſo you may the better reſent the fragrancy and ſweetneſſe thereof, and that your ſpirits may be the better cheered and refreſhed therewith; as,

1. If the Scriptures cannot be broken, then the People of God ſhall not want any good thing; for this is part of the Scripture, it is one of the Scripture promiſes, *Pſalm* 34. 10. 84. 11. *They that ſeek the Lord ſhall not want any good thing; no good thing will he with-hold,* &c.

2. If the Scripture cannot, &c. then all things are theirs; for this likewiſe is Scripture promiſe, 1 *Cor.* 3. 21, 22.

All

All things are yours, &c.

3. Then they ſhall not be forgotten; for this likewiſe is a Scripture-promiſe, *Iſay* 49.15,16. *Jer.* 29.10,11. *Yet will I not forget thee*, &c. *For I know the thoughts that I think towards you*, &c.

4. Then ſhall they not be left, nor forſaken; for this is, *&c.* *Hebrewes* 13.5. *I will not leave thee nor forſake thee.*

5. Then is, and ſhall Gods Grace be ſufficient for them; for this is, *&c.* 1 *Cor.* 12.9. *And he ſaid, My Grace is ſufficient for thee*, &c.

6. Then ſhall all things work together for their good; for this is, *&c.* *Rom.* 8.28. *That all things work together for good*, &c.

7. Then ſhall they be upheld and ſuſtained in their greateſt weakneſs; for this is, *&c.* *Iſay* 40. 11,28, 29,30,31. 1 *Cor.* 10. 13. *Lam.* 3.31,32. *He ſhall gather the Lambs with his Armes, and carry*

carry them in his Boſeme, &c.

8. Then ſhall nothing be able to *ſeparat them from the Love of God which is in Chriſt Jeſus their Lord*; for this is, *&c. Romans* 8. 35, 38, 39. *John* 13. 1.

9. Then *they ſhall never periſh*; for this is, *&c. John* 10. 28.

10. Then *ſin ſhall not have dominion over them*; for this is, *&c. Romans* 6. 14.

11. Then *Satan ſhall ſhortly be bruiſed under their feet*; for this is, *&c. Rom.* 16. 14.

12. Then *there is no condemnation* to them; for this likewiſe is, *&c. Rom.* 8. 1.

And ſo I migh add, then will God be with them, *when they paſs through the waters, and through the Rivers, they ſhall not overflow them, and through the fire it ſhall not burn them, &c.* For this is a Scripture-promiſe, *Iſay* 43. 2. *Then*

in

in 6. *troubles ſhall they be delivered, and in* 7. *there ſhall no evil touch them*; for this is, *&c. Iob* 5.19. Then ſhall they ſhortly *be received to Chriſt, and be where he is*; for this is, *&c. Iohn* 14. 3, 17. 24. 12. 26.

And thus I might ſtill further run forth, and abundantly enlarge and expatiate my ſelf; but this I ſhall leave for the further inlarging of your own Meditations and Obſervations, having ſhewen you the way.

Thus, that the Scripture cannot be broken, is matter and ground of ſingular comfort to the People of God, for if the Scripture cannot be broken, then the promiſes which are a main, & chief part thereof cannot be broken; And as this is matter & ground of ſingular comfort to the People of God, ſo let them improve it, and make uſe of it for their comfort; let them ſuck out the ſweetneſs of it, & cheer themſelves with it; Seeing the promiſes cannot be broken, neither let your Faith, nor your hopes be broken, ſeeing the one cannot fail, neither let the other fail, ſtagger, or befoiled, but ſeal to the firmneſs and

ſteadineſſe

ſteadineſs, of what God has promiſed, which ſhall certainly be performed, by the firmneſs & ſteadineſs of your Faith, ſay as *David*, *Pſalm* 42.5. *Why art thou caſt down O my Soul, and why art thou diſquieted within me? hope in God*; he will certainly be as good as his Word, make good what he has ſaid; the Scripture ſayes it, and I will believe it, and comfort my ſelf in it, for *the Scripture cannot be broken*; Let us do as *Abraham* did, the Father of the Faithful, it is ſaid of him, *Romans* 4.20. *He ſtaggered not at the promiſe of God through unbelief, but was ſtrong in Faith, giving Glory to God*; As the promiſe was firm, ſo was his Faith, as the one could not fail, ſo neither did the other; *In God* ſayes *David*, *I will praiſe his Word*: Let us do it really, by relying thereon, and ſo comforting our ſelves therein. O what a ſingular means would this be to fill our Souls with joy? as Gods promiſes are firm, and cannot fail, ſo to have our Faith firm, to reſt aſſured, and fully perſwaded of the accompliſhment of what God hath promiſed, why this is the very life of the Soul, *Iſ.* 38.16.

O Lord by these things men live, and in all these things is the life of my spirit; by these things; what things? why? by, or in, & through the prõises, & therefore some read it by these words, and in all these, is the life of my spirit, *i. e.* the joy and comfort of my spirit, the joy of the spirit being indeed the life of the spirit, and the Dutch Anot. do therefore interpret it, a merry, and a quiet life, while I believe them, seal to them, rest assured, and am fully perswaded of the accomplishment of them; thus it is said, *the just shall live by Faith, Hab.* 2. 4. God having promised deliverance after such a time, as appears in the foregoing verse, it might be demanded, but what shall the just do in the mean time? do? why? they shall in the mean while live, *i. e.* they shall still be comforted, and cheared; but how? by Faith, by a sweet and firm dependance on God, for the fulfilling of what he had promised in due time, by sealing to what God had said, by believing, and relying on the promises; thus the just should live, comfort, and chear themselves, and stay up their soules. And thus *David* lived, this

his was that which bore up, and ſup-
ported him in all his troubles, he lived
by faith in Gods promiſes, & a bleſſed
ſweet, and comfortable life this is in-
deed, *Pſa.* 119. 50. *this is my comfort
in my affliction, for thy word hath quick-
ned me, i. e.* what thou haſt ſpoken, and
promiſed, and *unleſs thy word had been
my delights, I ſhould then have periſhed
in my affliction, v.* 92. and ſo often,
Pſa. 27. 13. *I had fainted, unleſs I had
believed to ſee the goodneſs of the Lord,
in the Land of the living*, Pſ. 28. 11. *the
Lord is my ſtrength, and my ſhield, my
heart truſted in him, and I am helped*; ſo
the people of God, what comfort, and
help, might they ſtill have, did they but
truſt in God, and rely on his word? The
divine promiſes are ſaith *Bernard, pa-
nis cordis* (o), they are the bread of the
ſoul, and by Faith it is, we do as it were
feed on this bread, and ſo come there-
by to have our hearts ſtrengthned,
Cant. 2. 5. *ſtay me*, ſaith the ſpouſe,
with flagons, comfort me with apples;
now, what are theſe flagons, or apples,
but the pretious promiſes, and comfor-
table doctrines of the Scripture? and
then

(o) *Promiſſiones divinæ panis ſunt cordis & Scripturæ ſacra demulſet animi affectus.* Bernard.

then do these flagons stay, and support us, when by Faith, we do as it were drink of them, and then do these apples comfort, and chear us, when by Faith, we do as it were eat them.

And therefore to conclude this use, yea, and this whole discourse; that which the Apostle prayes for, in behalf of the Romans, that shall I pray for, in behalf of you Christians, *Now the God of hope fill you with all joy and peace, in believing, that you may abound in hope, through the power of the Holy Ghost*, why? the Scripture-promises are full of joy, and peace, and they are such as cannot fail, but are firm, and shall certainly be performed; and *now the God of hope fill you with all joy, and peace in believing*; for this is the way Christians, to be fill'd with all joy, and peace, to draw that joy and peace, that is in the promises upon your selves, it is to believe them, to be thorowly perswaded of the truth of them, and to rest fully assured of the accomplishment of them, that they cannot be broken, and *the Scripture cannot be broken*, otherwise though the promises

Rom: 15. 13.

be

e full of joy, and peace, we may have
ttle enough, if we do not believe, and
al to the truth of them, *if we believe*
ot ſaith the Apoſtle, *yet he abideth faith-* 2 Tim. 2. 13.
ull; I, but we may abide comfortleſs;
ou know what the Prophet *Iſay* ſaid
Ahaz, and his people, *Iſay* 7. 9. *If*
e will not believe, ye ſhall not be eſta-
liſhed; *if ye will not believe*, i. e.
he promiſe of God, which I preach
nto you, if ye will not reſt and rely on
is good and gracious word, whereby
e ingages himſelf unto you, ſurely ye
hall not be eſtabliſhed, but your hearts
nd minds will ſtill remain unſettled,
nd diſquieted, though Gods word be
r ever ſettled, and eſtabliſhed in hea-
en, yet if you do not believe, your
earts ſhall not be eſtabliſhed; much to
he ſame purpoſe, is that of *Jehoſha-*
at, 2 *Chro.* 20. 20. *believe in the Lord*
ur God, ſo ſhall you be eſtabliſhed, be-
eve his Prophets, i. e. the truth of that
ord they deliver you from the Lord,
ſhall you be eſtabliſhed, ſo ſhall you
roſper. And *O fools*, ſaith our Saviour,
na ſlow of heart to believe all that the
rophets have ſpoken. O in being ſlow

to believe, what God hath ſaid, and promiſed, is great folly; for God hereby doth not only loſe of his honour, but we likewiſe of our peace and comfort; what a fooliſh thing is it, that God ſhould ſay ſo much, make ſo many ſweet and gratious promiſes, for to comfort, and uphold us, and we for want of believing them, ſhould both cauſe God to loſe his glory, and we our ſelves loſe that comfort which otherwiſe we might have by them? that he in and by the many gratious promiſes, which he hath made, ſhould provide ſo abundantly for his peoples comfort and peace, and they loſe it for want of belief? hence all the promiſes of God are ſaid in Chriſt, to be yea, and in him Amen, unto the glory of God by us (p), *i.e.* while we believe them, and ſeal to Gods truth

(p) 2 Cor. 1.20. *Sicuti*

dixerat in Chriſto deum ſanxiſſe omnium ſuarum promiſſionum fidem, ita nunc noſtrum officium eſſe admonet ejuſmodi ſanctioni accinere, quod fit dum certa fide in Chriſto acquieſcentes, ſubſcribimus & ſignamus quod deus verax idque ad ejus gloriam, quia hic ſinis eſt quo referri debent omnia. Calv. in locum.

in

n them, elſe they are neither to the glory of God, nor our comfort, as it is ſaid, *Rom.* 4.20. concerning *Abraham*, *he not ſtaggering at the promiſe of God through unbelief, but being ſtrong in faith, gave glory to God* *, believing that God would, and could do, what he had promiſed; and ſo ſetting to his ſeal, that God is true; and indeed as *Calvin* obſerves upon the place, God cannot have more honour brought him, than while by faith, we ſeal to his truth, and in nothing is he more diſhoured than by diffidence, and unbelief (*q*).

* *Quod addit dediſſe gloriam deo in eo Notandum eſt, non poſſe deo, plus honoris afferri quam dum fide obſignamus*

jus veritatem, Rurſum nulla re gravius inhonorari quam diffidentia & incertitudine. Calv. *in* Rom. 4. 20.

(*q*) *De promiſſionibus dei dubitare non aliud eſt quam deum, vel mendacem, vel infirmum facere.* Pet. Martyr *in* Rom. 4. 21.

The God of hope therefore *fill you with all joy and peace in believing*, that the word being that which cannot be made void, for want of believing, God may neither loſe his glory, nor you your comfort, but that by believing, and firmly relying on thoſe promiſes

which cannot fail, but shall certainly in the time be fulfilled, God may both have his glory, and you live comfortably here, till you come to live eternally hereafter, *Amen.*

FINIS.

Some of the moſt material Faults eſcaped are thus to be corrected.

PAge 1. *l.* 2. for *Scriptures* read *Scriptur* p. 54. l. 10. add *a* p. 72. l. 21. for *Ste mana*, r. *Stemmata* in the Margent, 72. p. f *Æmilias*, r. *Æmilians.* p. 79. l. 16. for *pe ple joyful*, read *peoples joy full.* p. 91. l. 22. f *Greeks*, r. *Greek.* p. 93. Margent, for *πρισσ σι*, r. *ρισσευει.* p. 93. l. 24. leave out *th* p. 94. l. 25. add *to* to *be.* p. 130. l. 3. for *for*, *ſo.* p. 147. l. 13. after *is*, add *all.* p. 167. l. 2 put out *yet*, p. 177. l. 8. for *eb*, read *be.*

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